

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

All the Epistles of S^t P A U L,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the
Crown in *S. Paul's Church-Yard*, *London*. 1715.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Decemb. 7. 1714.



THE

General Preface.

I Have, by GOD's Blessing, now gone thro' the *Epistles of St PAUL*. When I began, I acquainted the Publick, that I design'd to take the said Epistles, in the *Order of Time* wherein they were written. And for that reason I first publish'd the Two Epistles to the *Thessalonians*, together with that to the *Galatians*: in the Preface to which I gave a large Account of the *Design and Method* of this Work.

I shall therefore here only give the Reader a Synopsis of the several *Times*, wherein the several *Epistles* were written, according to the judgment of the most Learned in Chronology: And withall inform him, that the Remain-

ing Epistles of the New Testament, viz. the Epistles of St *James*, St *Peter*, St *John*, and St *Jude*, have been for some time Ready for the Press, and so will now be sent to it without Delay; and that the Book of the *Revelation* is, the much greatest Part of it, likewise already fitted for the Press; and consequently will, by the Divine Blessing, be quite finish'd and ready for the Press, by that Time the Catholick Epistles are printed off.

A SYNOPSIS

*A SYNOPSIS of the Years, wherein the
Epistles of St PAUL are judg'd to have
been written.*

A. D.

The First Epistle to the <i>Thessalonians</i>	52 or 54.
The Second Epistle to the <i>Thessalonians</i>	53 or 54.
The Epistle to the <i>Galatians</i>	57 or 58.
The Epistle to the <i>Romans</i>	57 or 60.
The First Epistle to the <i>Corinthians</i>	57 or 59.
The Second Epistle to the <i>Corinthians</i> .	57 or 60.
The Epistles to the <i>Ephesians</i> , <i>Phi-</i> <i>lippians</i> , <i>Colossians</i> , and <i>Philemon</i> }	62 or 64.
The Epistle to the <i>Hebrews</i>	63 or 64.
The First Epistle to <i>Timothy</i> , and the } Epistle to <i>Titus</i> }	65.
The Second Epistle to <i>Timothy</i>	67 or 66.

N. B. The first Series of Numbers in the foregoing Synopsis is according to Bishop *Pearson*; the other is according to the Dates lately printed to each Epistle in our Folio Bibles, and said to be according to the Computation of *Another* Learned Prelate yet living.

Books

ANALYSIS of the Years, subsequent to

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Books &c. written by Edward Wells D.D.

TWO *Geographical Tables* one of *Ancient*, and the other of *Modern* Geography. A. D. 1690. By Edward Wells A.B. and Student of Christ Church, Oxon.

Elementa Arithmetica Numerosa & Speciosa. In usum Juventutis Academicæ. 8vo. A. D. 1698. Authore Ed. Wells A. M. *Ædis Christi* Oxon. Alumno.

A New Set of Maps both of *Ancient* and *Present Geography*, (being forty one in Number, three whereof contain the *Bible-Geography*.) wherein not only the *Latitude* and *Longitude* of many Places are *Corrected*, according to the latest Observations; but also the most remarkable *Differences* of Ancient and Present Geography may be quickly *discern'd* by a bare *Inspection* or Comparing of Correspondent Maps; which seems to be the most Natural and Easy Method to lead Young Students (for whose use the Work is principally intended) unto a competent Knowledge of the Geographical Science. A. D. 1700. By Ed. Wells A. M. and Student of Christ Church, Oxon.

A Treatise of *Ancient* and *Present Geography*, particularly adapted to the Use and Design of the foremention'd Set of Maps. 8vo. A. D. 1701. By the same Author.

Τῆς Πάλαι καὶ τῆς νῦν Οἰκουμένης Περιήγησις, five Dionysii Geographia Emen- data & locupletata, additione scilicet *Geographiæ Hodiernæ*, Græco Carmine pariter donatæ, cum 16 Tabulis Geographicis. 8vo. A. D. 1704. Authore Edv. Wells A. M. *Ædis Christi* Oxon. Alumno.

Controversial Tracts against the Dissenters 8vo. A. D. 1706. By Ed. Wells D. D. Rector of Cotesbach in Leiceſterſhire.

The *Common Christian* Rightly and Plainly instructed in the *Grounds of Christianity*; or, an Exposition of the *Church-Catechism* more particularly adapted to the Capacities and Circumstances of the *Common People*. 8vo. A. D. 1707. By Ed. Wells D. D. &c.

Prayers on Common Occasions, appertaining to the foremention'd Exposition of the Church-Catechism. 8vo. A. D. 1707. By the same Author.

Epistola ad Authorem Anonymum Libelli non ita pridem editi: Cui Titulus, *Stricturæ Breves in Epistolas D. D. Genevensium & Oxoniensium*. 4to. 1708. By the same Author.

An Help for the more Easy and Clear Understanding of the Holy Scriptures: Being All St *Paul's* Epistles paraphras'd, with the Original or Greek Text amended according to the Best MSS, &c. 4to. A. D. 1709, &c. By Ed. Wells D. D.

The Duty of being Grieved for the Sins of Others: Briefly set forth, in a Sermon preach'd in St *Martin's* Church in *Leiceſter*, April the 25. 1710. at the Visitation of the Reverend the Arch-deacon of *Leiceſter*. Publish'd

Publish'd at the Request of the Reverend the Arch-deacon and Clergy,
by Ed. Wells D. D.

A Letter to a Friend concerning the Great Sin of *Taking GOD's Name in Vain*. A. D. 1710. By the same Author.

An *Historical Geography*, of the *Old and New Testament*, being a *Geographical and Historical Account* of the several Places or People mention'd in the Holy Scriptures; very Usefull for Understanding the History of the Holy Scriptures, and of several particular Texts. The Whole is illustrated with *Maps* and other *Cuts*, and *Chronological Tables*. In four Volumes 8vo. A. D. 1710, &c. By the same Author.

Harmonia Grammaticalis, Or a View of the Agreement between the Latin and Greek Tongues; as to the Declining of words. 8vo. A. D. 1711. By the same Author.

The *Young Gentleman's Course of Mathematicks*: Containing such Elements as are most Usefull & easy to be known, in *Arithmetick, Geometry, Trigonometry, Mechanicks, Opticks, Astronomy, Chronology, and Dialling*. In three Volumes 8vo. A. D. 1712. By the same Author.

Unworthiness no Excuse for Not coming to the Sacrament of the Lord's Supper: Briefly shewn by way of Dialogue between a Minister and his Parishioner. 8vo. A. D. 1713. By the same Author.

Remarks on Dr *Clarke's* Introduction to his Scripture-doctrin of the Trinity. 8vo. A. D. 1713. By the same Author.

A Letter to the Reverend Dr *Clarke* Rector of St James Westminster, in answer to his Letter to Dr *Wells*. 8vo. A. D. 1713. By the same.

Books publish'd by Ed. Wells Student of Christ Church Oxon.

Xenophontis Opera omnia, Græcè & Latinè. Cum *Chronologia Dodwelliana*, & quatuor *Tabulis Geographicis*. 5 Vol. 8vo. A. D. 1689. &c.

A

Prooemial DISCOURSE

Concerning the True MEANING of

S^t P A U L,

AS TO HIS DOCTRINE

Of Justification by Faith without Works,

So largely insisted on in

His EPISTLE to the ROMANS.

THE Apostle S. Peter has long since observed concerning the *Epistles of S. PAUL*, that *therein are Some things Hard to be understood, which they that are Unlearned and Unstable wrest, as they do also the other Scriptures, unto their Own Destruction*, 2 Pet. 3. 16. This Observation of S. Peter is with good ground supposed by Learned Men to refer principally to the Doctrine of *Justification by Faith and Not by Works*, which S. PAUL so largely insists on in his Epistle to the Romans. For, as no Doctrine contain'd in any of S. PAUL's Epistles is more liable to be *Wrested* than This, so None has Actually been More and Worse *Wrested*, even from the very First to these Latter Ages of Christianity. Insomuch that the same Excellent Discourse, which was design'd by S. PAUL to Establish the Fundamental Doctrine of Christianity concerning Justification, has been so far perverted, as to be made to countenance the most Absurd, Impious, and Blasphemous Positions, and in effect to Overthrow the Whole Foundation of Christianity.

'Tis very Remarkable, that Those who did so *Wrest* the Writings of S. PAUL and the other Scriptures, are stiled by S. Peter *ἀσχυροὶ*, the *Unlearned and Unstable*, or (as the last word may be otherwise well render'd) the *Unsettled and Not-well-grounded* in Christianity. And, altho' such Qualifications may be thought now-adays by Some, to Excuse Many among Us that are very Guilty of *Wresting Scripture*, yet 'tis plain from hence, that the Apostle S. Peter was

I.
S. Peter's Observation concerning the Difficulties that occur in S. PAUL's Epistles, is suppos'd to refer principally to S. PAUL's Doctrine of *Justification by Faith*.

II.
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II.
The Great Danger of *Wresting* the Scriptures.

of a quite Different judgment; forasmuch as he Expressly tells us in the forecited Text, that *the Unlearned and Unstable*, who did in his days Wrest the Scriptures did so Wrest them *to their own Destruction*.

III.

This Proæmial Discourse, Useful and Proper.

Since then the Wreſting of the Scriptures is ſo Dreadful in its Conſequences, and it is therefore a matter of the Hiſheſt Importance, to have a Right Underſtanding of Them, eſpecially as to the more Fundamental Doctrines of the Goſpel, One of which is *Juſtification*, largely treated of by S. PAUL in his Epiſtle to the *Romans*; on theſe Conſiderations I have judg'd it, not only Uſeful in it ſelf, but alſo Proper in reference to the more clear and right Underſtanding of the foremention'd Epiſtle herewith Publiſh'd, to Explain here, by way of a *Proæmial Diſcourſe*, the True Meaning of the Apoſtle S. PAUL as to his Doctrine of *Juſtification by Faith without Works*.

IV.

One way to find out the True Meaning of S. PAUL's Diſcourſes about Juſtification, is to conſider the Occaſion of them, &c.

I. Now One way to find out the True Meaning of S. PAUL in his Diſcourſes concerning Juſtification, is to conſider the *Occaſion* of them, and what were the *Opinions of Thoſe, againſt whom* the ſaid Diſcourſes were deſigned.

And here it may be of Good Uſe to lay before the Reader, not barely the Immediate Occaſion of the ſaid Diſcourſe, but alſo the very Riſe of the Occaſion. The whole Matter then in ſhort was this. The Jews, from the very Firſt Preaching of the Goſpel among them, were poſſeſs'd with a Strong Prejudice againſt it, as if it was Directly oppoſite to their *Law*. To remove this Ill-grounded Prejudice, our Bleſſed Saviour plainly tells them in his Excellent Sermon, *Matt. 5. 17.* that they ought not to *think that He was come to Deſtroy the Law or the Prophets*; forasmuch as *He was not come to Deſtroy, but to Fulfill them*. Notwithſtanding which, the Jews (excepting a very Few of them in compariſon) being ignorant of the True Intention of God in giving the Law, and conſequently that *Chriſt* (as our Apoſtle ſpeaks in this Epiſtle to the *Romans* ch. 10. v. 4.) *is the End of the Law*, fancied to themſelves, that the Law, as Oppoſite to the Goſpel, was deſign'd by God to be of Perpetual Obligation; and under this Perſwaſion they were not, even by the Miracles of Chriſt or his Apoſtles, to be brought over from the Law to the Goſpel. For, tho' the more Senſible of them, which rejected the Goſpel, could not but perceive, that Our Saviour and his Apoſtles wrought their Miracles *with the Finger of God*, (as our Saviour ſpeaks, *Luke 11. 20.*) yet they look'd on theſe Miracles as ſo many Temptations or Trials ſent by God to prove their Sincerity and Conſtancy to Him, according to what we read, *Deut. 13. 1--5.*

VI.

The Jewiſh Converts retain too Great a Veneration for the Law.

And as the Generality of the Jews were, by theſe and other Conſiderations, kept from Embracing the Goſpel; ſo Many even of Thoſe that did Embrace it, however ſtill retain'd too Great a Veneration for the Law. They were convinced by the Evidence of the Miracles wrought by Chriſt and his Apoſtles, that *He was a Teacher ſent from God,*

God, (*John* 3. 2.) and consequently that *His Gospel* was to be *Embraced*; and on the other side they were no less Sure, that the Law given them by *Moses* came also from God, and consequently they could not bring themselves to think, that the *Law of Moses* was ever to be *Renounced*. In the upshot therefore they came to this Resolution, as in their Judgment the Best Expedient, to *join* both the Law and the Gospel together. And of these we read *Acts* 21. 20. where S. PAUL is told, that *there were many Thousands of Jews who Believed, and were All Zealous for the Law*.

This Zeal, as it was at first Excusable for the Reason above-mention'd; so it was Tolerated in the Jewish Converts, by the Apostles and among them even by S. PAUL himself. But it proved the Unhappy Rise of Many and Great Disturbances to the Christian Church. For there were not wanting Some, who, tho' they profess'd themselves Christians, yet are represented by S. PAUL, as Careing neither for the Gospel nor the Law any farther, than they could promote their Temporal Advantages by them. These Men lay hold on the *Indulgence* vouchsafed to the Jewish Converts, as an Handle to Contend for and Maintain the *Necessity* of observing the Law of *Moses* in order to Salvation, even now under the Gospel; and consequently, that the *Gentile* as well as *Jewish* Converts were obliged to be *Circumcised*, and to *keep the Law of Moses*. Hereupon a Council is held at *Jerusalem*, wherein it is decreed, that the *Gentile* Converts were under No obligation to be Circumcised or to observe the Law of *Moses*. Which Decree was received by the *Gentile* Churches with Great Joy, and the said Churches hereupon *were confirmed in the Faith, and increased in number daily*. *Acts* 15. and *Acts* 16. 4, 5.

But this Happy Scene lasted not long, afore the *Judaizers* began anew to spread their Pernicious Doctrine among the *Gentile* Converts, and that with too Great Success. S. PAUL therefore, as being *the Apostle of the Gentiles*, look'd upon Himself as more peculiarly oblig'd to put a Stop to this Great and Growing Evil among them, and in order thereto to enter the List with the Judaizing Teachers. Now the Difference between the *Believing Judaizers* and the *Unbelieving Jews* being this, that the Former look'd on the *Law together with the Gospel*, the Latter on the *Law alone without the Gospel*, to be Necessary to Salvation; and consequently Both somewhat agreeing in the Notion of the Law, as an Institution *Distinct* from the Gospel, and of *Perpetual* Obligation: hence S. PAUL wisely adapted his Discourses so, as to strike at the very Root, and overthrow the Very Foundation of these Grand Errors common to them Both, and at once to bring Both to the acknowledgment of the Truth. And this he do's by largely shewing them the True Origin, Nature, End and Use of the Law: that the Law, in their Notion of it as *Distinct* from the Gospel, was never design'd by God to be a Covenant of Eternal Life, or the Condition of attaining Justification to Eternal Life; that if

VII.
The Necessity of joining the Observance of the Law to the Gospel, is begun to be maintain'd, but condemn'd by the Council at Jerusalem.

VIII.
The same Pernicious Doctrine is reviv'd, which occasions S. PAUL to write his Discourses about Justification, and with what View he writes them.

they would have a True Notion of the Law according to the Divine Intention in giving it to them, they were to look on *Christ*, as *the End of the Law for Righteousness*, i. e. in order to Justification, and consequently that the Law rightly understood was no other than the Gospel veiled under Types and Shadows, by which Types and Shadows (as well as by other means) the *Law was a Schoolmaster to bring (or guide) them to Christ*, as the Antitype and Substance; and therefore Christ being come and his Gospel Preached, the Law did of course cease, the Types and Shadows being Useless, when once the Antitype and Substance appear'd. The Discourses of S. PAUL to this Purpose are principally contain'd in, and make the far Greatest part of his Epistles to the *Romans* and *Galatians*: whence it may be reasonably suppos'd, that these two Churches were the most tainted with the *Jewish* Leaven.

IX.

The Occasion of S. PAUL's Discourses about Justification shews, that He takes Faith in opposition to the Law, or Works of the Law.

And thus I have given the Reader an account both of the Occasion of S. PAUL's Discourses about Justification, and also of its very Rise. From which it is (I think) Evident at the first View to an Unprejudic'd judgment, that in these Discourses the Apostle takes *Faith* in opposition to the *Law*, or the *Works of the Law*, considered either jointly Necessary with the Gospel to Justification, which was the Case of the Judaizing Believers; or else Sufficient alone without the Gospel to Justification, which was the Case of the Unbelieving Jews.

X.

Justification by Faith in opposition to good Works, a Notion not suitable to the Occasion of these Discourses.

As to our being Justified by *Faith* in distinction to *Good Works proceeding of Faith*, and done in Obedience to the Gospel and by the Grace of the Holy Spirit, this is a Notion no ways Suitable to the Occasion or Design of the Apostle's Discourses. For is it not ridiculous and absurd to suppose, that S. PAUL should, with so much Pains and Concern, stand to prove that We are justified by *Faith alone*, and not by *Good Works proceeding of Faith*; when his Adversaries were so far from Maintaining the Contrary, that their Great Fault was, that they had themselves too Mean and Unworthy Thoughts of such Works? The Unbelieving Jews, whilst they deny'd the Necessity of *Faith*, thereby plainly deny'd also *Works proceeding of Faith* to be Necessary to Justification. And the Believing Judaizers whilst they contended that in order to be Justified, it was necessary not only to Believe in Christ, but also to be Circumcised and Keep the Law of *Moses*, did thereby plainly assert that *Good works proceeding of Faith* were not able to justify Us. To what purpose therefore should S. PAUL take so much pains to prove, that we are not justified by *Good Works proceeding of Faith in Christ*, when his Adversaries were afore of That opinion?

XI.

It is further shewn from the Discourses themselves, that S. PAUL takes Faith in opposition to the Works of the Law; and that, first in respect of the Epistle to the *Romans*.

II. Another way to discover the True Meaning of the Apostle is, by considering duly his Own Discourses, and comparing his Writings one with another. And this Method will lead Us to understand the Apostle in the Same sense, that the Occasion of these his Discourses, and

and the *Opinions of his Adversaries*, required Us to Understand him in; and so will confirm the Same to be the True sense of the Apostle. Now from what part of a Controversial Discourse can the True Meaning of a Disputant be Better known, than from that where he draws his Conclusion from his Premises? Such is *Rom. 3. 20, 21, 22. Therefore by the Works of the Law, there shall no flesh be justified in his sight.---But now the Righteousness of God without the Law is manifested, being witness'd by the Law and the Prophets, even the Righteousness of God which is by Faith of Jesus Christ, &c.* And again v. 28. *We conclude that a Man is justified by Faith, without the Works of the Law.* It is hence apparent beyond exception, that S. PAUL in his Conclusion understands *Faith* in opposition to the *Law*, or the *Works of the Law*. And if so, then either it must be granted, that He understands *Faith* in the same sense likewise in the Premises, or else it must be said, that S. PAUL, tho' he was an *Inspired Writer*, yet was a *Bad Disputant*. Which last being so Impious an Assertion, that a Christian must abhor it at first hearing, it remains that the other part of Our Dilemma is necessarily to be Allowed; that is, it must be Allowed, that S. PAUL throughout his Discourse about Justification in the Epistle to the *Romans* do's take *Faith* (when he attributes Justification to it) in opposition to the *Law*, or the *Works of the Law*.

And since it is (I think) universally agreed, that S. PAUL's Discourse about Justification in the Epistle to the *Galatians*, is of the same Nature, i. e. was writ on the same Occasion and to the same End, with that to the *Romans*; hence without any more ado it may also be very Rationally inferr'd, that our Apostle takes *Faith* in the same sense, in his Epistle to the *Galatians* as he do's in his other to the *Romans*. However, for the Reader's fuller Satisfaction and Conviction, I shall proceed to prove the same, by the like Unexceptionable way of Arguing I make use of in reference to the Epistle to the *Romans*. We may then well look on *Gal. 5. 1---6.* as the place where S. PAUL draws up, and briefly enforces, the Conclusion of his Discourse about Justification contain'd in that Epistle. His Words are these: *Stand fast therefore in the Liberty wherewith Christ hath made Us free, and be not intangled again with the Yoke of Bondage. Behold, I PAUL say unto you, that if ye be Circumcised, Christ shall profit you Nothing. For I testify again to Every man that is Circumcised, that he is a Debtor to do the Whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from Grace. For we thro' the Spirit wait for the hope of Righteousness by Faith. For in Jesus Christ, neither Circumcision avails any thing, nor Uncircumcision, but Faith which (worketh, or rather) is perfected by Love.* Here we have ver. 1. the *Liberty wherewith Christ hath made us free* opposed to the *Yoke of Bondage of the Law*; and ver. 2. *Christ* opposed to *Circumcision*; and ver. 4. *Justification by Christ* opposed

XII.
Secondly, in respect of the Epistle to the *Galatians*.

opposed to *justification by the Law*: from which (to mention no more) it is evident that S. PAUL here in his Conclusion understands *Faith* as opposed to the *Law*. And therefore it follows according to the Rules of Logick, that He understands *Faith* in the same sense, in the Premises from which he draws this Conclusion, that is, throughout his Discourse of Justification in this Epistle, whenever he attributes Justification to It.

XIII.
Justification by
Faith in oppo-
sition to the *Law* of
Nature, is includ-
ed under Justifi-
cation by *Faith* in
opposition to the
Law of *Moses*.

As for Justification by *Faith* in opposition to the *Law* of *Nature*, it is Virtually included in the Doctrine of Justification by *Faith* in opposition to the *Law* of *Moses*. For if Justification is not to be attain'd by the *Law* of *Moses*, then according to the Argument called *à majeure ad minus*, it is much less to be attain'd by the *Law* of *Nature*, as being inferior to the *Law* of *Moses*. Wherefore S. PAUL, with great Wisdom, in his Discourses Actually and Professedly insists upon proving, that No Flesh is justified by the *Law* of *Moses*; leaving it to be thence inferr'd, that consequently much less can any one be justified by the *Law* of *Nature*. Besides it do's not appear, that the Gentiles depended much upon their being justified by the *Law* of *Nature*. The Great Error They, even when they were converted to the Faith, were apt to be seduced into by the Judaizing Teachers, was too Great an Admiration of the Jewish Law; which (as is above observed) was the Principal or Sole Occasion of S. PAUL's Discourses about Justification. Wherefore the Principal or Onely Business of the Apostle was to shew, that we are justified by *Faith* without the *Law* of *Moses*. Accordingly this Proposition, in exact Conformity to the Rules of Right Reasoning, makes the Conclusion in S. PAUL's Discourses about Justification; and consequently *Faith* must be understood in opposition to the *Law* of *Moses*, in the Premises or other parts of the said Discourses.

XIV.
It is shewn from
S. PAUL's Dis-
courses themselves,
that therein he
do's not take
Faith in opposi-
tion to Good
Works.

And this will be yet further Confirmed, by shewing from these Discourses themselves and S. PAUL's other Writings compared together, that it can't be Rationally supposed, that S. PAUL in his Discourses of Justification understands *Faith* in opposition to *Good Works*, or *Works proceeding of Faith*. I shall begin with comparing two remarkable Texts, both contain'd in the Epistle to the *Galatians*, and so in One of the Epistles wherein S. PAUL professedly treats of Justification. The Texts are these: *Gal. 5. 6. For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love*: and *Gal. 6. 15. For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature*. In the former of these Texts, when the Apostle says, that it is *Faith Working by Love*, that *availeth*, viz. unto Justification, thereby it is sufficiently clear to an Unprejudic'd Understanding, that the Apostle attributes Justification, not to *Faith* simply, but as it *works by Love*, and consequently to such *Works* as well as to *Faith*. And this is clearer from the latter of the Two Texts, wherein our
Apostle

Apostle uses a *New Creature* as equivalent to *Faith Working by Love*; and asserts that it is the becoming a *New Creature*, that in Christ Jesus avails unto Justification. But now it is evident from other Writings of S. PAUL, that by a *New Creature*, or, which is the same, a *New Man*, He understands a Christian considered, not only as indued with *Faith* in Christ, but also as adorned with *Good Works*. Thus *Ephes. 4. 20, &c.* *But ye have not learned Christ, if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus; that ye put off concerning the Former Conversation, the OLD MAN, which is corrupt according to the deceitfull Lusts; and be Renewed in the Spirit of your Mind, and that ye put on the NEW MAN, which after God is Created in Righteousness and true Holiness. Wherefore putting away Lying, speak every Man Truth with his Neighbour:--- Be ye angry and Sin not, &c. ---Let him that Stole, Steal no more, &c.* S. PAUL here speaks to them which already professed and had *Faith* in Christ; and tells them, that if they had *learn'd Christ*, and had *been taught, as the Truth is in Jesus*, i. e. if they had a True Notion of the Gospel, and of the Means to attain Justification thereby, they were to know, that in order hereto it was not Sufficient to Believe in Christ, but they were also to *put off the OLD MAN*, and to *put on the NEW MAN*, i. e. to lay aside their Former Evil Courses, and to practise all Christian Duties; and to this end he gives them Exhortations and Directions in relation to Christian Duties, and herewith takes up the remaining part of the Epistle to the *Ephesians*. The like description of being a *New Man*, we find *Coloss. 3. 10.* with the Context afore from *ver. 1.* and after to *Chap. 4. 6.* From these places it is evident, that to the making up of a *New Creature* in the sense of our Apostle, there concurs *Good Works* as well as *Faith*. And therefore it plainly follows, that when S. PAUL saith, that it is the being a *New Creature*, which avails in Christ Jesus to Justification, he thereby ascribes Justification to *Good Works* as well as to *Faith*.

But there is remaining another Text, which will make the matter still more clear, namely *1 Cor. 7. 19.* *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.* Here the *Keeping of the Commandments of God* is expressly mentioned by S. PAUL, as that which avails to our Justification. Since then it is thus evident from the Text already cited out of S. PAUL's Writings, that he do's attribute Justification to *Good Works* as well as *Faith*, it necessarily follows, that either He must be allowed to take *Faith* in opposition to the *Works of the Law*, (primarily of *Moses*, secondarily of *Nature*) whenever he attributes Justification to *Faith without Works*, or else it must be supposed, that the Apostle contradicts himself; a Supposition to be abhorr'd by All Christians.

That our Apostle esteem'd and taught *Works of Piety* to be a Necessary part of the Condition of Justification, might be further largely

XV.
A further proof
of the Same.

XVI.
S. PAUL's mean-
esteem of Faith
without Good
Works.

ly proved from the 6th and 9th Chapters of the Epistle to the Romans, as also from Rom. 2. 6---16, and particularly ver. 13. But I shall rather observe, that so far is our Apostle from attributing Justification to *Faith*, considered simply in it self, and distinct from other Christian Virtues, that he makes No account of It in this sense, as appears from 1 Cor. 13. 2. *Tho' I have All Faith, so that I could remove Mountains, and have no Charity, I am nothing.* Whereas some pretend, that S. PAUL here speaks only of a *Miraculous Faith*, or a Faith whereby Miracles were wrought, not of a True Perfect Faith, this is altogether frivolous and absurd. For (as the late Learned Bishop Bull has observed) first, S. PAUL expressly speaks here of *All*, and consequently of a True Faith. 2dly. A Miraculous Faith is the Highest Degree of Faith. For he that so far believes the Gospel, and trusts in Christ, as that by his Faith he can perform the Greatest Miracles, surely He has Faith (considered simply as Faith, and distinct from Charity or the Love of God) in the Highest Degree. So that they who grant, that a Miraculous Faith do's avail nothing of it self with God, do thereby grant, that no Faith whatever, considered barely in it self, do's avail any thing to our Justification. The Truth of what is here said concerning a Miraculous Faith, is clear from the Meaning of the Apostle, which is this: "Tho' I have *All Faith*, even to *That Degree* of It, whereby " *Miracles* are wrought, and that too the *Greatest Miracles*, such " as is the *Removing Mountains*; yet if I have not *Charity* also, *I am* " *nothing*, viz. in the sight of God, *i. e.* such a Faith avails nothing to my Justification. 3dly. It is granted that S. PAUL here speaks of a True Evangelical Charity; and therefore it is requisite to understand Him as speaking also of other True Evangelical Gifts, and consequently of a *True Evangelical Faith* considered in it self and distinct from Charity. For it is evidently S. PAUL's design in this Chapter to magnify or set forth the Excellency of Christian Charity. But it would amount to a very Poor, and indeed No, Commendation of Charity, to say that it is Preferable to a *False* or *Imperfect Faith*; (and so of the other Christian Gifts of Knowledge and Prophecy.) 4thly, and lastly, it is confess'd, that in the last Verse of this Chapter S. PAUL speaks of a *True* and *Perfect Faith*, and therefore it must be allowed, that he speaks also of the Same in the Beginning of the Chapter, since it is one continued Discourse: otherwise we must make the Apostle to discourse Incoherently. And besides in this very last verse, S. PAUL expressly gives the Preference to *Charity* before the *Faith* here mention'd, and consequently before a *True* and *Perfect Christian Faith*. His words are: *And now abideth Faith, Hope, Charity, these three: but the Greatest of these is Charity.* And if so, then it can't be reasonably suppos'd, that S. PAUL attributes Justification to *Faith*, exclusively of *Charity*.

For

For were we justified by Faith Alone, and distinct from Charity, then Faith, and not Charity, would be the Greatest.

And thus I have here laid before the Reader out of S. PAUL's *Own Writings*, what is abundantly sufficient to convince an Unprejudiced Person, that the Apostle, when he ascribes Justification to Faith, takes Faith in opposition to the Works of the Law, not to Works of Christianity.

XVII.
Conclusion of the
Second way to find
out S. PAUL's
True Meaning.

III. There is yet a Third way to find out this to be the True meaning of S. PAUL in his Doctrine of Justification, namely, by considering what hapned after the writing of S. PAUL's Epistles, and more particularly in reference to his Discourses of Justification. We learn then from *Irenæus* (*lib. 1. cap. 20.*) that the Arch-heretick *Simon Magus* among other Impious Doctrines taught, that "such as " trusted in him and his (*Selene* or rather) *Helena*, as being in a state " of Liberty, might do what they would: for that Men were to be " saved of his *Grace*, and not by *Works of Righteousness*." Hence it appears, how the *Solifidian* Doctrine was started by the Hereticks in the very First Age of Christianity. And it is with great probability thought, that they wrested S. PAUL's Discourses about Justification to patronize this their Heresy; forasmuch as we learn in general from the foremention'd *Irenæus*, that they did wrest S. PAUL's Writings to countenance and confirm their wild and extravagant Assertions. Moreover, since it is agreed by the Best Commentators, that the Second Epistle of S. *Peter* was written against some of the Followers of *Simon Magus*, it is very likely, that S. *Peter* had a particular regard to the foremention'd Doctrine of the *Simonians*, viz. that *We are saved or Justified by Faith or Grace, not by Good Works*, when he says, that in S. PAUL's Epistles *are some things hard to be understood, which they that are Unlearned and Unstable wrest, as they do also the other Scriptures, unto their Own Destruction*. And this Opinion is the more confirmed by S. *Peter's* exhorting expressly to *add to our Faith* (as insufficient of it self to Justification) *Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; &c.* concluding that if we *Do these things, we shall never fall, &c.* 2 Pet. 1. 5---10.

XVIII.
A Third way to
find out S.
PAUL's True
Meaning, by con-
sidering, first the
Doctrine of S.
Peter concerning
Justification.

It is also observed by the Reverend and Learned D. *Grabe*, that S. *John's* First Epistle was written in opposition to the Impious Heresies of *Simon Magus* and his Followers; and that in *Cb. 3. ver. 7.* of the said Epistle the Apostle S. *John* has a particular regard to the foremention'd Doctrine of the *Simonians*, concerning Justification by Faith alone. The Words of S. *John* in the place forecited are these: *Little Children, let no man deceive you: He that do's Righteousness, is Righteous, even as he is Righteous*. These Words are the more Remarkable, as being usher'd in by the Apostle with a special Exhortation to *take care of being Seduced or Deceived*. And the full Import of

XIX.
Secondly, the
Doctrine of S.
John concerning
Justification.

them is this: *You, for whose Eternal Welfare I have the most tender Concern, I warn you in a special manner to take care, that ye be not Seduced as to the matter of Justification or becoming Righteous in the sight of God: you are by no means to hearken to those who teach, that you are justified, or accounted Righteous before God, only by Faith or Grace, in opposition to Works of Righteousness. I plainly tell you on the contrary, that He only that do's Righteousness is Righteous or justified; and such an One is Righteous, even as Christ is Righteous, namely by doing Righteously, and by being accounted Righteous, not only before Men, but before God also.*

XX.
Thirdly, the
Doctrine of S.
James concern-
ing Justification.

Add hereunto, that it is the Tradition of the Antients, that the Epistle of S. James was professedly writ, as to that part of it which relates to Justification, against Such as Wrested S. PAUL's Discourses to the Defence of the Doctrine of Justification by Faith without Good Works. And indeed was there no such Tradition, yet the Matter is (as Bishop Bull observes) self-evident. For how should such an Error obtain among those Christians, with whom S. James disputes, but by a wrong Understanding of S. PAUL's Discourses. A more Rational account of the Rise of this Error can't be given. Wherefore, what can be more Reasonable, than that we should interpret S. PAUL's Meaning as to Justification, by that Discourse which S. James writ on purpose to shew the True Meaning of S. PAUL therein? Now it is well known, that S. James excellently proves Ch. 2. 14--26. that a Man is justified by Works, and not by Faith only. Whence it follows, that S. PAUL also, when he says, *we are justified by Faith*, must thereby denote, that we are justified by Faith, *Without the Works of the Law*, as he sometimes expressly explains himself; not without Good Works proceeding of Faith, which are the Works denoted by S. James, and which, as proceeding of Faith, S. PAUL do's comprehend under the Word *Faith*, in his Discourses of Justification. That S. James understands Good Works proceeding of Faith, is evident from these expressions: *Even so Faith, if it hath not Works, is Dead being Alone*, v. 17. and v. 18. *I will shew thee my Faith by my Works*; and v. 20. *Faith without Works is Dead*; as also from the Instances he mentions to prove that *Abraham* and *Rebecca* were justified by Works. For the Works mention'd by him, as Those whereby *Abraham* and *Rebecca* were justified, were Works proceeding of Faith in God. And indeed this single Distinction between Works proceeding and not proceeding of Faith, fully shews the Entire Harmony between the two Apostles S. PAUL and S. JAMES, and consequently the True Difference between the Right and Wrong Interpretation of S. PAUL's Discourses about Justification. S. PAUL asserts that we are justified by Faith, *without the Works of the Law* (viz. of *Moses* or *Nature*) considered exclusively of Faith or the Grace of God; and S. James do's not any where assert the contrary. What S. James teaches, is this, that we are justified, not by Faith only, but also by Works; and S. PAUL teaches the same, whilst he teaches

teaches that what avails to Justification, in Christ Jesus or according to the Terms of the Gospel, is *Faith working by Love*, whereby (as is observed) he understands the same as a *New Creature*, and so under the word *Faith* comprehends also the *Keeping of the Commandments of God*, as proceeding of Faith. Nay, as S. James saith, that the *Faith* of Abraham *was made perfect* by his *Works*, (*Ch. 2. 22.*) so that expression of S. PAUL, which is commonly render'd, *Faith which worketh by Love*, may (as has been above intimated) Better, viz. more agreeably to the Import of the Word, and exactly agreeable to the Doctrine of S. James, be render'd *Faith, which is made to have an Energy or Efficacy* (namely to Justification) *and so is perfected by Love*. Once more, S. James's making choice of the same Instance (viz. *Abraham*) to prove Justification by Works, as S. PAUL do's to prove Justification by Faith, plainly shews, that S. James design'd thereby to illustrate the True Meaning of S. PAUL to be this, that *Abraham* was justified by *Faith*, not *exclusively* of Good Works proceeding of Faith, but as *comprehending* the same in a Figurative Sense.

As to what some pretend, that S. James speaks not of a *True Faith*, this is apparently absurd. For (as Bishop Bull observes) the Apostle approves *Ch. 2. v. 19.* of the *Faith* he is speaking of, as a *Good Faith*. *Thou Believest, that there is One God; thou dost Well*, says the Apostle: which surely he would not have said of a Counterfeit Faith. Besides *v. 24.* the Apostle owns, that We are justified *partly* by Faith: but surely He can't mean that we are justified so much as *partly* by any Faith but a *True Faith*. It is urged, that the Apostle speaks of such a Faith, as is found even in the *Devils* themselves, and therefore not of a *True Faith*. But this is no Good Consequence. For surely the Devils may have *True Faith* consider'd simply as to the Nature of Faith. And not only Reason, but our Apostle confirms the same. For it is evident that the Faith which he asserts the Devils to have, is the same Faith which he says in the former part of the same verse, that the Man that has it, *do's Well* in having it. 'Tis indeed to be observed, that such a Faith, tho' a *True Faith* in it's own nature, yet is of no Benefit to the Devils, because it is not accompanied in them with Charity or the Love of God. Nor is it any Virtue in them, tho' it be in Men, for this plain reason; viz. because the Object of Faith or Things to be Believed are apprehended by the Devils (on account of the Excellency of their Faculties) with so great and undeniable Evidence, that they *cannot but* Believe them, and so it is *no Virtue* in them, to Believe them, as it is in Men; to whom the same appear not with an *Irresistible*, tho' with a *Sufficient* Evidence. Again, whereas some pretend, that S. James speaks of Justification *before Men* only, and not *before God*, this likewise carries in it Great Absurdity. For how can we reasonably suppose any One in that Age to have been so Senseless as to have maintain'd that we are Justified or shewn to be Just *before Men* by Faith Only, when Faith by the Consent of All

XXI.
Objections against the True exposition of S. James's Doctrine answered.

is an *Inward Act* of the Mind or Heart, and not to be discern'd by Men, but by Outward Works agreeable thereto. Besides, it is plain from v. 14. where S. James saith, *What do's it profit, my Brethren, tho' a man say he has Faith, and have not Works? Can Faith save him?* from this last clause, *Can Faith save him?* it is (I say) plain that S. James speaks of Faith in reference to Salvation; and consequently in reference to Justification *before God*. Much more might be added to shew the weakness of those Objections, that are made use of against the exposition above given of the Doctrine of S. James concerning Justification *by Works*, and not *by Faith only*; but it would swell this Treatise beyond the proper bounds of a Proœmial Discourse, and therefore having taken notice of the most considerable, I must content my self to refer the Reader for his fuller Satisfaction to Bishop Bull's excellent Treatise of Justification, stiled *Harmonia Apostolica*, particularly Chap. 2. of his latter Dissertation; and in Ch. 1. and 3. of the same Dissertation, the Reader will find the Insufficiency of some other ways to Reconcile the seeming Repugnancy of the two Apostles, taken notice of by the same Learned Prelate.

XXII.
The sum of
what has been
said, concerning
the Third way of
finding out S.
PAUL's True
Meaning.

The sum of what has been alledged under this third Way of discovering the True Meaning of S. PAUL's doctrine concerning Justification by Faith, is this: that since the three Apostles, S. Peter, S. John, and S. James, in those parts of their Writings, which were design'd against such as in their Times put a wrong Interpretation on S. PAUL's Discourses about Justification, do All of them plainly assert the Necessity of *Good Works* as well as *Faith* to Justification, hence it is but Reasonable to suppose, that S. PAUL in his said Discourses did understand *Faith*, not exclusively of *Good Works proceeding of Faith*, but only exclusively of such *Works as proceeded not of Faith*.

XXIII.
Our Saviour's
Doctrine con-
cerning Justifica-
tion.

IV. I shall take notice but of One Way more to find out the True Meaning of S. PAUL, and that is by considering, what before him Our Blessed Lord and Saviour himself taught in reference to Justification. And here I shall first shew, that Our Saviour plainly taught, that *Faith*, considered in it self, and as a Single Virtue distinct from other Christian Virtues, is not sufficient to justify us. To this purpose are those remarkable Words of our Saviour in his Excellent Sermon Mat. 7. 21---23. *Not every one, that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that do's the Will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many Wonderfull Works? And then will I profess unto them, I never knew you: depart from me ye that work Iniquity.* These Words deserve our Greater Notice, because herein Christ expressly describes what will be done at the Last Judgment, and consequently in Our Justification, at least in the most principal and

and momentous part thereof which is then to be transacted. Now in these Words Christ plainly teaches us, that a True Faith, yea the Greatest Degree of True Faith, is not sufficient of it self without Obedience and Good Works, to obtain Admittance into the Kingdom of Heaven. For surely He that acknowledges Christ to be *Lord*, and as such, desires of Him *Eternal Life*; nay do's withall *prophecy*, and *work Miracles*, even *cast out Devils* themselves in the Name of *Jesus*; He (I say) must be supposed to have a True and Perfect Faith, properly and distinctly so called. And yet Christ plainly tells us, that He will not at the Last Day accept unto Justification even Such an One, endued with so Great a Degree of True Faith, if he is not also adorn'd with Good Works. Only He shall *enter into the Kingdom of Heaven*, that *do's the Will* of God which is in Heaven: To the same purport concerning the Necessity of Good Works to Justification, are the Words immediately following those above-cited, where-with our Blessed Saviour concludes his whole Sermon, *Matt. 7. 24---27.* and many other Sayings of our Blessed Saviour might be also alledged to the same purpose. But it will be sufficient to mention only One more, viz. *Matt. 12. 37.* *For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* In this Text Our Blessed Saviour teaches us in expresse terms, that we are to be *justified* by Our *Words*, which is abundantly enough to overthrow the False Interpretation of S. PAUL's Doctrine; for if we are justified by our *Words*, thence it necessarily follows, that we are not justified by *Faith only*. But surely from these Words of our Saviour it may also be truly infer'd, that we are justified by our *Works* also, as well as *Words*; forasmuch as according to their Own Nature, and so according to the Universal Consent of Mankind, *Works* are esteem'd, in all cases of Judicature, of more Weight than *Words*. Since therefore our Blessed Saviour has taught us in expresse terms, that we shall be justified by our *Words*, it may thence be truly infer'd, according to the Argument *à minore ad majus*, that we shall be justified also by our *Works*; tho' S. James had not expressly taught us so. And these Words of our Blessed Saviour are the more Remarkable, because herein it is expressly said, that we shall be *justified* by our *Words*; and so thereby is clearly shewn the Weakness of that Distinction used by some, that Good Works are indeed necessary, as well as Faith, to Our *Salvation* but not to our *Justification*; forasmuch as tho' we can't be *saved* without Good Works as well as Faith, yet we are *justified* by Faith Alone. For in plain contradiction to this Distinction, we are here taught by Truth it self, the Blessed JESUS, that we are not *justified* by Faith Alone; forasmuch as we are here expressly taught that we are *justified* (partly) also by our *Words*. In short therefore, since such is the Doctrine of Christ himself, it can't be supposed by a Christian, that an *Apostle of Christ* should preach a Doctrine contradictory to that of Christ's; and therefore it must be:

acknow.

acknowledged, that when S. PAUL attributes Justification to *Faith*, he do's not take *Faith* in its proper and distinct acceptation, but under it comprehends All the Fruits of *Faith*, and consequently *Good Thoughts, Words and Works*; and in this Figurative and Comprehensive sense opposes it only to such *Works as flow not from Faith*.

XXIV.
Two Observations more in reference to the finding out of S. PAUL's True Meaning.

To what has been said, may be added this Observation of Bishop Bull, viz. that *Justification by Faith without Works* is mention'd by *No Inspired Writer*; but S. PAUL; and by S. PAUL *only in his Controversial Disputes with the Enemies of the Gospel*, who either maintain'd that Justification is to be attain'd *some other way* than by the Gospel, (which, as is above observed, was the Case of the Unbelieving Jews) or else not by *that alone*, (which was the Case of the Judaizing Christians.) Whence it follows that by *Faith* S. PAUL understands the Whole Gospel-Covenant, when he attributes thereto Justification; and do's by no means take *Faith* in contradistinction to *Good Works*, which make up One Part of the Condition required in the Gospel to be perform'd by Us in order to Justification: forasmuch as the taking it in this sense would be quite foreign to his purpose. Hereto may be added another Observation of the same most Judicious Prelate, viz. that the *Works*, which S. PAUL excludes from Justification, are by him stiled, either simply *Works*, or else *Works of the Law*, but never *Good Works*. Whereas, having mention'd Eph. 2. 9. such Works, barely under the name of *Works*, he immediately subjoins by way of opposition v. 10. *For we are his Workmanship, created in Christ Jesus unto (N. B.) GOOD WORKS, which God has before ordain'd that we should walk in them*: where we see the Apostle mentions *GOOD WORKS*, as what we are created unto in Christ Jesus, i. e. as what are necessary to Salvation or Justification according to the Terms of the Gospel.

XXV.
Some Reasons why S. PAUL chose to make use of the word *Faith*.

Now the Reasons why S. PAUL chose thus to express himself in these his Discourses about Justification, by the word *Faith*, seem to be principally these Two. First, Because *Faith* is the Root of All other Christian Virtues, and so of our whole Evangelical Righteousness, or of that Righteousness which is accepted by God in Christ unto Justification. Secondly, Because *Faith* do's in the very Notion of it denote *Grace*, and so exclude *Merit*, and that (as Bishop Bull observes) on this threefold account. First, forasmuch as *Faith* supposes a Call or Revelation, vouchsafed of God's meer *Grace* or Favour to a Man, before that He pays that Obedience to God, which is denoted by the Word *Faith*. Secondly, forasmuch as *Faith* supposes, not only a bare Revelation of the Divine Will, but also such Promises *Graciously* made by God, as strongly excite and animate to the Performance of the Will of God so revealed; and which far exceed the strict and adequate Reward of such our Obedience arising from *Faith*. Inasmuch that this our Obedience or Piety being thus owing to the Greatness of God's Gracious Promises, it is therefore to be ascribed to God

as being the First and Principal Author of it, by Graciously vouchsafing Us so Great and Precious Promises. Thirdly and lastly, the word *Faith* excludes *Merit*, because *Faith*, inasmuch as it respects the Promises Freely made by God to Us, do's import that we are to expect the Reward of our Obedience, only of the *Grace* and Favour of God, who was pleased freely to make us such Promises; and consequently that even upon Our Obeying the Gospel we are not to expect Justification or Eternal Life, by virtue of the *Intrinsic Worth* or *Merit* even of such our Evangelical Obedience, but only by virtue of the *Promise* and *Covenant Graciously made* to and with Us by God in Christ.

Of the Two Reasons assigned in the foregoing Paragraph for S. PAUL's choosing to denote the Whole Condition required on Man's part in the Gospel in order to Justification, by the word *Faith*, the latter is also the Reason, why the First Reformers chose to use the like Expression, viz. of being *Justified by Faith only*, in their Controversial Disputes with the Papists against the Doctrine of *Merit*. For that the First Reformers, when they teach that we are *justified by Faith only*, thereby mean (not that we are justified by Faith, not by *Good Works*, but) that we are justified by the *Grace of God*, not by the *Condiçn* or *Adequate Merit* even of Our own Good Works, is evident from the First and most Celebrated Publick Confessions of the Reformed Churches; and agreeable thereto is the Doctrine of the *Church of England*; as the Learned Bishop Bull has largely shewn Chap. 18. num. 6. of the Latter Dissertation of his *Harmonia Apostolica*, and confirmed in his *Examen Censuræ, Resp. ad Animadv.* 13. and in his *Apology* Sect. 5, 6.

XXVI.
In what sense the First Reformers and the Church of England teach, that we are justified by Faith only.

Having above shewn, what is the True Meaning of S. PAUL's Doctrine concerning *Justification by Faith*, and that therein *Faith* is opposed to the *Works of the Law*: it may be of good use to take notice here, what are the True Reasons why S. PAUL asserts that *No man can be justified by the Works of the Law*. And these Reasons respect either the *Whole Law*, i. e. the *Moral* as well as *Ritual* part of it, or else only the *Ritual* part. As to the Reasons, which respect only the *Ritual* part of the Law, there is no dispute about them among Christian Writers, and so they need not be here insisted on. But it is controverted, what are the True Reasons which respect the *Whole Law*, *Moral* as well as *Ritual*.

XXVII.
The True Reasons why S. PAUL excludes the Works of the Law from Justification.

The True Reasons then which respect the *Whole Law* (considered Carnally or according to the Letter, and so in opposition to the Gospel, as it was considered by the Jews) are drawn by S. PAUL from it's twofold Defect of *Grace*, viz. both *Forgiving* and *Assisting* Grace. And first as to it's Defect of *Forgiving* Grace, the Sum of the Apostle's Argument on this head is drawn up by Bishop Bull in this Syllogism:

XXVIII.
First, from the Law's Defect or Want of Forgiving Grace.

No one can be justified by the Law of Moses in the Court of Divine Judicature, who is guilty of such Sins, as the Law of Moses allows *no Pardon* for in the Court of Divine Judicature :

But All Men (as well Jews as Gentiles) are guilty of such Sins, as the Law of Moses allows *no pardon* for, in the Court of Divine Judicature :

Therefore No Man (neither Jew nor Gentile) can be justified by the Law of Moses in the Court of Divine Judicature.

The Major Proposition is clear. In the Minor there are two things implied. First, that there are some Sins, which the Law of Moses allows *no pardon* for, in the Court of Divine Judicature. And this is no other than what is expressly asserted by S. PAUL in his Sermon to the Jews of *Antioch in Pisidia* (*Acts* 13. 38, 39.) *Be it known unto you therefore, Men and Brethren, that thro' this Man* (i. e. Jesus) *is preached unto you the Forgiveness of Sins ; and by Him All that believe are justified from All things, from* (N. B.) *which ye could not be justified by the Law of Moses.* Secondly, The other thing implied in the Minor is, that All Men are Guilty of such Sins, as the Law of Moses allows no Pardon for. And this is what S. PAUL largely proves from *Rom.* 1. 18. to *Rom.* 3. 28.

XXIX.
Secondly, from
the Law's Defect
as to *Assisting*
Grace; namely,

The other sort of Argument, made use of by S. PAUL to prove, that No one can be justified by the Law, and which respects also the Whole Law, is drawn from the Defect of *Assisting* Grace, which is either *Outward* or *Inward*. By *Outward* Assisting Grace is denoted the *Promise of Eternal Life* ; by *Inward*, the *Gift of the Holy Spirit*. Both which the *Mosaical Covenant* was destitute of, considered (in the sense it was taken by the Jews, and therefore considered in, by our Apostle, viz.) in contradistinction to the *Gospel* or *Evangelical Covenant*.

XXX.
The Promise of
Eternal Life.

As to the Defect of *Outward Assisting* Grace, or the *Promise of Eternal Life*, S. PAUL touches upon this *Gal.* 3. 12. *And the Law is not of Faith ; but, the Man that do's them, shall live in them : i. e.* (as Bishop Bull paraphrases the Text) “ The Law neither requires “ *Faith*, nor promises such things as require *Faith* properly so called, (this being the *Evidence of things not seen*, *Hebr.* 11. 1.) for it “ promises only such *Blessings*, as fall under our Senses, and belong to “ this Life. As to the Life to come it speaks not a Word, nor do's “ it excite us to Piety by Any Promises of such a Life ; but it requires us to Do what it commands, without adding the Encouragement of any Such Promise : it only says, *Thou shalt live*, viz. “ an Happy and Prosperous Life here upon Earth, as appears from “ *Lev.* 18. 5. But the Apostle is more clear to this purpose, v. 21. of this same Chapter, which runs thus : *If there had been a Law given, which* (N. B.) *could have Given Life, verily Righteousness should have been by the Law.* “ Now a Law (as Bishop Bull observes) is “ said to Give what it promises. And therefore the Meaning of “ this Text is : If the Law had contain'd in it the Promise of Eter-

nal

“ Eternal Life, then even by the Law Men might have attain’d
 “ True and Spiritual Righteousness, or True and Perfect Justifica-
 “ tion, i. e. such as is join’d with the Gift of Eternal Life. But the
 “ Case is quite otherwise : the Law contains Promises relating only
 “ to this Life, and therefore can neither bring Men to True Piety,
 “ nor give thm Perfect Justification.” To the same purpose is
 Ch. 7. v. 19. of the Epistle to the *Hebrews*, (which is with great
 probability attributed to S. PAUL) where the Gospel is stiled *the*
Bringing in of a Better Hope, inasmuch as in it is revealed what gives
 ground for the *Hope of much Better things*, than were promised in the
 Law. Which Interpretation of the Text last cited is confirmed by
 Hebr. 8. 6. where our Saviour is said expressly to be *the Mediatour of*
a Better Covenant, which was established upon Better Promises.

As to the Defect of the Law in respect of *Inward Assisting Grace*,
 or the Gift of the Holy Spirit, our Apostle frequently speaks of this.
 On this account it is, that 2 Cor. 3. 6. he stiles by consequence the
 Ministrations of the Law, the Ministrations of the Letter; and in ex-
 press terms v. 7. *the Ministration of Death written and engraven in*
stones: namely, not only because it’s Precepts were for the most part
 External, but also and chiefly because they were proposed only Ex-
 ternally; or to the Outward Man, being not accompanied with any
 force or efficacy of the Spirit, which might penetrate into the Inward
 Man and to the very Heart. On the Contrary, Our Apostle v. 6.
 stiles by Consequence the Gospel, the Ministration of the Spirit, viz.
 because it’s Precepts are, not only Spiritual in their Own Nature,
 but also accompanied with the Power of the Holy Spirit, imprinting
 them Inwardly on the Hearts of Men. Whence the Gospel received
 by the *Corinthians* is said by Our Apostle 2 Cor. 3. 3. to be *the E-*
pistle of Christ, written not with Ink, but with the Spirit of the living
God; not in tables of stone, but in fleshy tables of the Heart. In the
 same sense is the Gospel, in opposition to the Law, stiled Rom. 8. 2.
the Law of the Spirit of Life in Christ Jesus; namely, inasmuch as the
 Spirit is both promis’d in the Gospel, and also do’s inseparably accom-
 pany it. Once more, Gal. 3. 14. our Apostle opposes the *Blessings*
of Abraham to the *Curse of the Law*, mention’d in the foregoing verse,
 and then in the latter end of the same v. 14. expounds the *Blessing*
of Abraham by the *Promise of the Spirit*. Whence it appears that the
 Promise of the Holy Spirit was that Great Privilege of the Evange-
 lical Covenant, wherein consisted it’s Chief Excellency above the
 Law or Mosaical Covenant.

Such are Truly the Arguments, whereby S. PAUL proves, that
 by the Works of the Law shall no flesh be justified. It remains now on-
 ly to observe in short the Error of Those, who think, S. PAUL’s
 Reasoning against the possibility of being Justified by the Law pro-
 ceeds on this Hypothesis, that the Law of Moses was given to the
 Jews, as a Law requiring and obliging, under the penalty of Eternal

XXXI.
 And the Gift of
 the Holy Spirit.

XXXII.
 That the Law is
 excluded by S.
 PAUL from Ju-
 stification, as be-
 ing Impossible to
 be kept, a False
 Notion.

Death, to the *Most Absolute* Obedience, so as to make no Allowance for the Least Slip, at Any time ; and consequently was Impossible to be Observed. The Falseness of which Opinion will appear from these Considerations.

XXXIII.

Which is proved as to both the Respects, where in the Law may be considered.

The Law of Moses can be considered but only in a twofold respect, either *Carnally* or *Literally*, as it was an Instrument of the Jewish Polity or Civil Administration ; or *Spiritually*, as it had a *shadow of Good things to come*. In this latter Sense, it is no other than the Gospel veiled under Types, and therefore can't be such a Law as is above supposed, since the Gospel is confessedly not such a Rigid, but a Gracious Institution. And in the former Sense, it is plain that the Law of Moses was no such Law of most Perfect and Absolute Obedience ; forasmuch as first therein are allowed Sacrifices for the Expiation of several Sins, as may be seen *Numb. 15. 22—29*. But to allow Pardon for Sins, and to *Exact a Perfect Obedience*, are things inconsistent. Secondly, so far was the Law of Moses from requiring a Perfect Unerring Obedience, that several things were indulged them *because of the Hardness of their Hearts*. This our Saviour expressly tells us, as to Polygamy and Divorce, *Matt. 19. 3, &c.*

XXXIV.

This Opinion not supported by *Gal. 3. 10.*

The Patrons of the Erroneous Opinion we are speaking of, found it chiefly on *Gal. 3. 10*. *For as many as are of the Works of the Law, are under the Curse : for it is written, Cursed is Every one, that continues not in All things, which are written in the book of the Law, to do them*. Here they suppose the expression, *to continue in All things*, to denote a most Perfect Unerring Obedience ; which being impossible to be performed by Us mortals, they further suppose Our Apostle thence to infer the Impossibility of being Justified by the Law. But the foremention'd Expression can't be reasonably supposed to denote such an Unerring Perfect Obedience, it being inconsistent with the Divine Justice to *require* of Us, what is *Impossible* for us to perform. Besides he is esteem'd to fulfill or *do All* required by the Law, who do's not willingly or wittingly transgress the same ; of which we shall give some Instances by and by. Besides, as Bishop Bull has observed, the Apostle's Argument do's not imply that *No Man can continue in All things that are writ in the Book of the Law to do them* ; as appears by putting the Apostle's Argument into a Syllogistical form thus :

Whosoever continues not in All things that are writ in the Book of the Law to do them, is Cursed :

But as many as are of the Works of the Law, do not continue in All things &c.

Therefore as many as are of the Works of the Law, are Cursed.

The Apostle speaks expressly of *those, who are of the Works of the Law*, i. e. who seek to be justified by the Law, either thro' ignorance or contempt of the Grace of the Gospel ; and these he opposes (*v. 9.*) to *those that are of Faith*, i. e. who believe the Gospel, embrace the Grace

Grace thereof, and so partake of the Blessing of *Abraham*, the Promise of the Holy Spirit, that thereby they might be enabled to fulfill the Law, and so to avoid the Curse thereof, v. 14. As to *those who are of the Works of the Law*, the Apostle do's indeed intimate, that they *neither had continued, nor could continue in All things &c.* but as to *those who are of Faith*, the Apostle intimates no such thing, either here or any where else in his Writings; nay, on the contrary he frequently asserts the Possibility of Fulfilling the Law, particularly *Rom. 8. 4.*

But there is another Text, from which the Defenders of the Opinion we are still speaking of, endeavour to infer, that by the Law of Moses is required an Unerring Perfect Obedience. It is *Deut. 6. 5. Thou shalt love the Lord thy God, with All thy heart, with All thy soul, and with All thy strength.* But surely this Text (as Bishop Bull observes) makes entirely against them, and quite overthrows their Opinion. For when God requires no more of us, than that we should love him with All our Heart, with All our Souls, and *with All our Strength*, 'tis manifest, that thereby he requires nothing *beside or above our strength*, namely assisted with that measure of Grace, which he is ready to vouchsafe unto Every one. And surely we may All of Us obey God *with All our strength*, since it is a manifest contradiction to say, that we *can't do so far forth as we have strength to do.* Besides, God promises, that he would Enable them to do, what he here requires of the Israelites to do, *viz. that he would Circumcise their Heart, that they might love him with All their Heart &c.* *Deut. 30. 6.* Lastly, we have the Testimony of God himself in Sacred History, that there have been Those, who have so loved him. Thus it is said of King *Josiah*, that *he turned to the Lord with All his heart, and with All his soul, and with All his strength, according to (N. B.) ALL the Law of Moses,* 2 Kings 23. 25. So it is said of *David*, that *he followed God with All his heart, to do that only which was right in his Eyes,* 1 Kings 14. 8. So in the New Testament it is said of *Zacharias* and his wife *Elizabeth*, that *they were Both Righteous before God, walking (N. B.) in ALL the Commandments and the Ordinances of the Lord Blameless.* From these instances we may learn, both what is the True Meaning of *Loving and Serving God with All Our Heart &c.* and of *Continuing in All things that are written in the Law to do them*, and that by neither of these expressions is denoted an Absolute Unsinning and so *Impossible* Obedience, but on the contrary such an Obedience as has been *Actually* performed, and therefore is *Possible* to be performed by All. To conclude this head, if we look upon the Law in contradistinction to the Gospel, or according to the Letter, it is evident that S. PAUL was far from thinking it *Impossible* to be performed, since he expressly tells us of Himself, that *touching the Righteousness which is of the Law, he was Blameless.* *Phil. 3. 6.*

XXXV.
Not yet by
Deut. 6. 5.

XXXVI.
The Conclusion.

And thus I have, in this Proœmial Discourse, laid before the Reader, what I judg'd requisite to give him a Clear Notion of S. PAUL's True Meaning, as to his Doctrine of *Justification by Faith*. For his Fuller and Entire Satisfaction herein, I refer him to the Excellent Writings of that late most Learned Prelate Dr. Bull, viz. His *Harmonia Apostolica*, together with the two other Tracts wrote in Defence of it, and entitled, one *Examen Censuræ*, the other *Apologia pro Harmonia &c.* Writings most highly Worthy and Requisite to be Carefully Read and Weighed by All Students in Divinity.

THE

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
ROMANS.

THE PREFACE.

THE Learned in Chronology place the writing of this Epistle *A. D. 57*, or in the beginning of *A. D. 58*, that is, about Five years after the writing of the Epistles to the *Thessalonians*. So that it is certain, This is placed First of All St Paul's Epistles, not as being First in order of Time, but on some other account; namely, either as being written to the Inhabitants of *Rome*, the First or Chief City of the *Roman Empire*, or else as being of Principal Use and Excellency as to the Doctrine therein contain'd.

I.
The Time, when
this Epistle was
written.

It was written to preserve the New Converts of *Rome*, from being seduced by the *Judaizers*. And the Occasion of it being the same with that of the Epistle to the *Galatians*, hence there is a Great Affinity between them; the Doctrine of Justification by Faith or the Gospel without the observance of Circumcision or other Legal Rites, which is Briefly handled in the Epistle to the *Galatians*, being more Largely and Fully discuss'd and establish'd in this to the *Romans*. And indeed it seems agreed by the Learned in Chronology, that these Two Epistles were Both written in the same year, only some will have that to the *Galatians* writ First, others this to the *Romans*, the Largeness of This being the Reason of the Shortness of That.

II.
The Occasion
of it.

That *Corinth* was the Place, whence it was written is scarcely to be doubted, not barely on the Authority of the Subscription at the End, but rather because what is there said, is very Agreeable to what is said in the Epistle it self, *Gb. 16. v. 1, 23.* compared with *2 Tim. 2. 4.* and *1 Cor. 1. 14.*

III.
The Place,
whence it was
written.

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ THE EPISTLE
OF
ΤΟΥ ΑΠΟΣΤΟΛΟΥ PAUL
Η ΠΡΟΣ THE APOSTLE
ΡΩΜΑΙΟΥΣ TO THE
ΕΠΙΣΤΟΛΗ. ROMANS.

TEXT.

TRANSLATION.

Κ Ε Φ. α.

CHAP. I.

ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ,
κλητὸς Ἀπόστολος, ἀφωρι-
σμένῳ εἰς εὐαγγέλιον Θεοῦ,
(2 ὃ προεπηγγείλατο διὰ τῶν προφη-
τῶν αὐτῶν ἐν γραφαῖς ἁγίαις,) 3 περὶ

PAUL, a servant of Je-
sus Christ, a * called
Apostle, separated un-
to the Gospel of God.
2 (Which he had promi-
sed afore by his Prophets in
the Holy Scriptures,) 3

τῷ

ANNOTATIONS.

(a) The thread of the sense from v. 1. to v. 7. (leaving out what is inserted by way of Parenthesis) runs thus: *Paul, a servant of Jesus Christ, a called Apostle, separated to the Gospel of God—concerning his Son—Jesus Christ our Lord,—so All that be in Rome &c.*

(b) Tho' δούλος Ἰησοῦ Χριστοῦ do's literally import no more than is applicable to Every sincere Christian, yet it seems to be used here by St Paul, (as also by St James ch. 1. v. 1. and by St Peter, 2 Epist. ch. 1. v. 1. and St Jude, v. 1.) in a more restrain'd sense, so as to denote a Minister of Jesus Christ, as being One, who has in a more special manner given up himself to the Service of Christ. In this sense the Expression has a due Emphasis, in reference to the design of St Paul to set forth his Authority: whereas it has no such Emphasis, if it be understood to denote no more than his being a Christian.

(c) Κλητὸς is an Adjective, not a Participle: and therefore κλητὸς Ἀπόστολος is properly to be rend'ed, not call'd to be an Apostle, but rather a called Apostle, i. e. One made an Apostle by the Immediate Call of Christ himself. Thus as to the literal signification of the word κλητὸς, it is render'd in our Translation v. 6. *the Called*. And as to the Import of the Expression, κλητὸς Ἀπόστολος, if it be considered, what the Judaizers were wont to object against S. Paul's Apostleship, and that this Epistle to the Romans, as well as that to the Galatians, were writ chiefly against the Judaizers; 'twill appear reasonable to think, that κλητὸς Ἀπόστολος is here design'd by S. Paul to comprehend in short, what he expresses more fully Gal. 1. 1. by Ἀπόστολος ἐκ ἂν ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ and confe-

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. (a) **P**AUL, a (b) *Servant in a Special manner, that is, a Minister of Jesus Christ, and that of the Highest Rank, being a (c) Called Apostle, i. e. made an Apostle by the immediate Call of Christ himself; and to say*

All that can be said or required More to establish the Authority of my Apostleship, being separated (d) even from my Mother's womb unto the preaching of the Gospel of God, (2 Which Gospel contains no New Doctrines repugnant to the Will of God made known in the Old Testament, but only a more Clear Revelation of His Divine Will, and a Completion of what He had promised afore by his Prophets in the Holy Scriptures: which is a proof of its being what I say it is, namely the Gospel

VI.
St Paul begins with briefly intimating to the Romans the Greatness of his Apostolical Authority; the Greatness of our Blessed Saviour, whose Apostle he was; the Nature of the Gospel he preached; and lastly, the Ground of his Writing to them; namely, as being more especially of the Apostle of the Gentiles.

ANNOTATIONS.

consequently that the Interpretation given by me in the Paraphrase is agreeable to S. Paul's meaning. Indeed in this sense the word *κλητός* has a Great Force, whereas in the other sense it seems superfluous. For whosoever is a True Apostle of Christ, is duly called to be an Apostle; but Every one that is duly called to be an Apostle, is not an Apostle called immediately by Christ himself, or in short a Called Apostle. Compare Gal. 1. 15—19. and 2. 6—11.

(d) Whosoever considers the aforementioned affinity between the Epistles to the Romans and Galatians, and what great occasion S. Paul had to establish in both the Authority of his Apostleship, by All the Arguments he could; will I suppose be easily induced to allow, that *ἀποστολὴν εἰς εὐαγγέλιον* Rom. 1. 1. is to be expounded by, *ὁ Θεὸς ὁ ἀποστόλως με ἐν κοιλίᾳ μητρὸς μου—ἵνα εὐαγγελίζωμαι*, Gal. 1. 15, 16. Further, it is observable, that S. Paul, in order to establish his Authority, do's in effect frame an Ascending Climax thus: Paul, a Minister of Christ; not an inferior Minister, but an Apostle; not an Apostle at second hand, but an Apostle called immediately by Christ himself; nay, not only called in due time, but also separated even from my Mother's womb to the Apostleship. For the fuller understanding the Force of which last Clause, it is to be remembred, that as the

TEXT.

TRANSLATION.

τῆ υἱοῦ αὐτοῦ (τῆ γενομένης ἐκ σπέρ-
ματος Δαβὶδ, καὶ σαρκὰ. 4 τοῦ
ὀριζέντος υἱοῦ Θεοῦ ἐν δυνάμει, κα-
τὰ πνεῦμα ἀγιωσύνης, ἐξ ἀναστά-
σεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυ-
ρίου ἡμῶν, (5 δι' ἧ ἐλάβομεν χά-
ριν καὶ ἀποστολὴν εἰς ὑπακοὴν πί-
στεως, ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ
τοῦ ὀνόματος αὐτοῦ. 6 ἐν οἷς
ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χρι-

3 Concerning his Son, (who
was made of the Seed of Da-
vid, according to the Flesh;

4 Who was * defined the
Son of God with Power, ac-
cording to the Spirit of Holy-
ness, by the Resurrection from
the Dead, *namely*) Jesus Christ
our Lord,

(5 By whom we have re-
ceived Grace and Apostleship
to the obedience of the Faith
*concerning his Name, among
All * the Gentiles.

6 Among whom are also ye,
(500.)

ANNOTATIONS.

the Jews seem to have had a more than ordinary Esteem for the Prophet *Jeremiah*, (as may be gathered from *Matt.* 16. 14.) so this Special Esteem seems to have been founded on God's Special designation of Him to the Prophetical Office, even before he was born. *Before thou camest forth out of the womb, I sanctified thee and ordain'd thee a Prophet—Jer.* 1. 5. Hereupon St Paul acquaints the Jewish or Judaizing Converts at Rome, that he was likewise separated unto the Gospel, *namely from his Mother's womb*, (as he explains himself to the *Galatians*;) which, together with his being immediately called by Christ himself, was an undeniable Proof of his being an Apostle of the very Highest Rank, that could be.

(e) *Matth.* 1. 1. & 9. 27. & 15. 22. & 20. 30. & 21. 9. 15. & 22. 42. &c.

(f) In reference to this matter, we have the testimony of *Gregory Nyssen*: Τὸ Πνεῦμα καὶ τὸ Υἱὸν κατὰ τὸ ἴσον, ἢ τι ἢ Πνεῦμα, καὶ ἢ τῷ Ἁγίῳ Κλήρῳ, παρὰ τῆς γραφῆς ἐφαρμόζεται. *Orat.* 1. *contr. Eunom.* pag. 57. *edit. Paris.* 1615. Agreeably whereto many Learned Commentators and others do understand the Divine Nature of Christ to be denoted by the word *Spirit*, *Mark* 2. 8, and *1 Tim.* 3. 16. *Hebr.* 9. 14. and *1 Pet.* 3. 18. and lastly in the Text we are upon. And on the first of the forecited Texts, viz. *Mark* 2. 8. *Grotius* has cited several passages of the Primitive Fathers, wherein they likewise stile Christ *the Spirit* or *Holy Spirit*, or the like. And the Learned Dr *Grabe* in his *Spicileg.* Sec. 2. Tom. 1. pag. 130. has also observed, that Christ is by one *Celsus*, a Christian, stiled *the Holy Spirit*, according to the way of speaking, used indeed in the First Ages of Christianity, but scarce heard of after the Third Age, and the Rise of the *Arian* Heresy. For that it was sometimes used even after the Third Age, is evident from some Testimonies cited by *Grotius* on *Mark* 2. 8. Moreover, it is agreed by All (I think) that are not *Socinians*, that in *Rom.* 9. 5. this expression, *as concerning the Flesh*, not only denotes Christ's Humane Nature, but also that he had another, *namely a Divine Nature*, express'd by those words in the latter part of the Text, viz. *who is over All, God blessed for ever*. It seems therefore but reasonable to suppose, that the same expression, *concerning the Flesh*, is here (*Rom.* 1. 3.) apply'd to Christ in the same sense; and consequently that this expression (v. 4.)

concerning

PARAPHRASE.

of God,) 3 Concerning his Son, (who, according to the Flesh or as to his Humane Nature, was made or born of the Royal Seed of David, and is therefore stiled in Scripture (e) the Son of David; 4 Who, according to the Spirit of Holiness, i. e. as to his (f) Divine Nature, in respect whereof he is essentially an Holy Spirit, and therefore may be very properly, and actually is (f) both in Scripture and by the Primitive Writers, stiled the Spirit, or the Holy Spirit, or the like, was (g) defined, i. e. most distinguishingly and plainly declared to be the Son of God in the highest sense of the phrase; this, I say, he was defined to be, as by other means, so (h) with Power, i. e. after the most Powerfull and Convincing manner, by the (i) Resurrection from the Dead: the Person I speak these Great things of, is) JESUS Christ our Lord, (5 by whom I have received (k) the extraordinary Grace or Favour of being entrusted with the Apostleship, more especially to this end, namely to bring to the Obedience of the Faith concerning his Name, i. e. to the embracing of the Gospel, more peculiarly the Doctrine of Justification by Faith in his Name, such as are duly disposed among All the Gentiles: 6 Among whom, viz. Gentiles, are also ye of Rome, the Called of Jesus Christ,

ANNOTATIONS.

concerning or according to the Spirit of Holiness, is used by the Apostle to denote the Divinity of Christ. Add hereto, that 'tis certain from several passages that could be cited, that the Primitive Fathers use the phrase *κατὰ σάρκα* to denote Christ's Humane Nature; and since it is not to be doubted, but they took this expression from this and other places of St. Paul, hence it is plain that they understood St Paul to use the same phrase in the same sense. And if so, then the Antithesis will require that by *κατὰ πνεῦμα ἁγιωσύνης* should be denoted Christ's Divine Nature. Whence it follows, that the Apostle calls Christ (v. 3.) *the Son of God* in the highest Sense of the phrase, namely as he is the Son of God by Nature: of which more in Note (i).

(g) Οριζόμενος is derived from *ορίζομαι* or *ορίζω*, a word used by Mathematicians primarily, and in imitation of them by Philosophers and others, to signify as much as, *most accurately to distinguish the Nature of things*. So that St. Paul seems by the word here used by him to denote, that our Saviour's Divinity was as plainly and distinctly made known by his Resurrection, as the Nature of a Triangle is by it's Definition, or the like.

(h) See Ephes. 1. 19, 20. and Act. 17. 31. with 1 Cor. 15. 4, &c.

(i) The Resurrection of Christ is an undeniable Proof of his being *the Son of God by Nature*, inasmuch as it is such a Proof of his being the *True Messiah*; to whom the Incommunicable Properties of the Deity are attributed in the Scriptures. Hence what we are truly to understand by Psalm 2. 7. (applied by St Paul to Christ's Resurrection Act. 13. 33.) we may learn from Justin Martyr, who in his Dialogue with Tryphon, having cited that place of the Psalmist, immediately adds: *Τότε γίνεσθαι αὐτὸν λέγον γινώσκω τοῖς ἀνθρώποις, ἔχοντα ἢ γνώσει αὐτοῦ ἡμεῖς γινώσκω*. The meaning whereof is, that Christ is there said to be begotten at his Resurrection, because thereby it was evidently made known that He was the *True and Only-begotten of the Father*, (k) See Ephes. 3. 2, 7, 8.

D

(l) See

TEXT.

TRANSLATION.

τοῦ.) 7 πᾶσι τοῖς ἔσιν ἐν Ῥώ-
μῃ ἀγαπητοῖς Θεοῦ, κλητοῖς, ἀγί-
οις· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ
πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χρι-
στοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ
μὲ διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάν-
των ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-
γέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 Μάρ-
τυς γὰρ μου ἐστὶν ὁ Θεός, ᾧ λα-
τρεύω ἐν τῷ πνεύματί μου ἐν τῷ
Εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλεί-
πτως μνείαν ὑμῶν ποιῶμαι, 10 πάν-
τοτε ἐπὶ τῶν προσευχῶν μου διό-
μενος, (εἴπως ἤδη ποτὲ εὐδοκή-
σομαι ἐν τῷ θελήματι τοῦ Θεοῦ) ἐλ-
θεῖν πρὸς ὑμᾶς. 11 ἐπιποθῶ γὰρ
ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα
ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆ-
ναι ὑμᾶς· 12 τῆτο δὲ ἐστὶ, συμ-
πρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν
ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ.
13 Οὐ θέλω ἵ ὑμᾶς ἀγνοεῖν, ἀδελ-
φοί, ὅτι πολλάκις προεθέμην ἐλθεῖν
πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἄχρι
τοῦ δεῦρο) ἵνα καρπὸν τινα ᾔω ἐν
ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνε-
σιν. 14 Ἑλλήσι τε καὶ βαρβάροις,

the Called of Jesus Christ.)

7 To All that be in Rome
the Beloved of God, * the Cal-
led, the Saints : Grace unto
you and Peace from God our
Father, and the Lord Jesus
Christ.

8 First, I thank my God
thro' Jesus Christ for you All,
that your Faith is spoken
of throughout the whole
World.

9 For God is my Witness,
whom I serve with my Spirit
in the Gospel of his Son, that
I * constantly make mention
of you.

10 Always in my prayers
making request (if by any
means now at length I might
have a prosperous journey by
the Will of God) to come un-
to you.

11 For I long to see you,
that I may impart unto you
some Spiritual gift, to the end
you may be established,

12 That is, that I may be
comforted together with you,
by the mutual Faith both of
you and me. .

13 Now I would not have
you ignorant, Brethren, that
oftentimes I purposed to come
unto you, (but have been
let hitherto) that I might
have some fruit among you,
even as among other Gen-
tiles.

14 I am a Debtor both to
σοφοῖς

ANNOTATIONS.

(1) See note c on 1 Thess. 1. 2. (m) See Luke 2. 1. (n) Our English word
Constantly, as it is commonly used, seems very fitly to answer the Apostle's mean-
ing

PARAPHRASE.

Christ, *i. e.* who have been called to the Profession of Christianity. Wherefore according to the more Special Commission of my Apostleship, I write this Epistle) 7 to all that be in Rome Professours of Christianity, and so of that Body, to which now belong those Titles formerly given to the Jews, such as are these; the Beloved of God, the Called, the Saints. Grace and Peace, *i. e.* All Blessings Spiritual and Temporal be unto you, from God our Father, as the Fountain of them, and from the Lord Jesus Christ, as the Channel thro' which they are conveyed to Us.

8 The First thing I shall acquaint you with, is that I thank my God thro' Jesus Christ for you (l) All, whether Jewish or Gentile Converts, that your Faith, as being Inhabitants of Rome, esteemed the Empress of the World, is spoken of throughout (m) the whole Roman Empire, commonly style the Whole World. 9 For God is my Witness, whom I serve with my Spirit, *i. e.* with the Whole bent of my Mind, and with All sincerity in preaching the Gospel of his Son, that I fail not (n) constantly, as the times of my Devotion return, to make mention of you, 10 Always in my Prayers making it my particular request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you. 11 For I long to see you, that I may impart unto you some (o) Spiritual Gift, to the end that you receiving it from Me, who preach justification by Faith in Christ in opposition to the Works of the Law, may be established thereby in the True Faith of Christ, so as not to be seduced by the Judaizers to the observation of the Legal Rites, as necessary to Salvation, 12 (p) that is, that I may be comforted together with you, by the mutual Faith both of you and me, *i. e.* by our mutual perseverance in the True Faith of Christ. 13 Now as for these reasons I long to see you, so further I would not have you ignorant, Brethren, that oftentimes I have actually purposed, or set a time to come unto you, (but have been let hitherto) that I might have some Fruit of my Ministry among you, even as among other Gentiles. 14 Not that I have any Vain Conceit of my Own Abilities above others, but because I look on my self, as that I am a (q) Debtor, *i. e.* in Duty bound by my special Commission to preach, as I have opportunity, the Gospel to the Gentiles of All kinds, both

11.
Saint Paul acquaints the Romans, with his Great Desire to come unto them.

ANNOTATIONS.

ing by the Greek word ἀδιαλείπτως For by doing a thing Constantly, we do not usually mean, never ceasing to do it at any time, but only not failing to do it at proper times. See Paraphrase on 1 Thess. 5. 17. (o) The Apostle uses this same Argument, Gal. 3. 2.

(p) S. Paul seems here to use a piece of Rhetorical Artifice, mollifying what he had said just before, concerning their need of being established in the Faith, by seeming to recall it, and explaining it so, as to turn the End of his longing to see them to this, viz. that they might mutually rejoyce in one another's True Faith. (q) St Paul seems here to refer to v. 5. Compare also 1 Cor. 9. 16.

TEXT.

TRANSLATION.

σοφοῖς τε καὶ ἀνόητοις, ὀφειλέτης
εἰμί. 15 Οὕτω τὸ κατ' ἐμὲ πρό-
θυμον, καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ-
γελίσασθ. 16 Οὐ γὰρ ἐπαισχύνομαι
τὸ † Εὐαγγέλιον.

Δύναμις γὰρ Θεοῦ ἐστὶν εἰς σω-
τηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
τε πρῶτον καὶ Ἑλλήνι. 17 Δι-
καιούνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκα-
λύπτεται, ἐκ πίστεως εἰς πίστιν. κα-

the Greeks and to the Barba-
rians, both to the Wise and to
the Unwise.

15 * Accordingly as much
as in me is, I am ready to
preach the Gospel to you also
that are at Rome.

16 For I am not ashamed
of the Gospel. *

For it is the Power of God
unto Salvation, to Every one
that Believes, to the Jew first,
and also to the Gentile.

17 For therein is revealed
the Righteousness of God,* by
Faith unto Faith : as it is writ-

Thus

ANNOTATIONS.

† Τοῦ Χριστοῦ is not read in the Best Antient MSS as *Alexandrian*, *Clerm.* &c. nor yet in the most Antient Versions, as *Vulgar Latin*, *Syriack* &c. nor yet in the Citations of *Tertullian*, *Origen*, *Chrysostom* &c. so that 'tis not to be doubted, but these words have been added by way of Explanation; especially since εὐαγγέλιον alone v. 16. best answers to εὐαγγελίσασθ v. 15.

(r) The English Particle *so* having several acceptations, I judg'd it proper, instead thereof to put here *accordingly*, as expressing more particularly the Apostle's meaning by the Greek word ὅτω, viz. that according to his Obligation as a Debtor to Greeks and Barbarians &c —, he was ready to preach the Gospel &c.

(f) See *Matt.* 10. 6, and 15. 24 *Luke* 24. 47. *Acts* 13. 46. and 17. 2.

(s) The word Ἑλλῆνι properly denotes a *Greek*, but is here and frequently elsewhere made use of by *S. Paul* to denote *All the Gentiles* in general: and that, as it seems, either because the *Greeks* were of most note among the *Jews*, at least for Learning, or else because their Language was the Common or more General Language then in use.

(u) There is scarce any Expression in the whole Bible, that has more exercised the heads of Commentators and Interpreters, than this, δικαιοσύνη Θεοῦ ἐκ πίστεως εἰς πίστιν, more especially as to the true meaning of these words, ἐκ πίστεως εἰς πίστιν. And yet methinks *S. Paul* himself has taken it as it were particular care to explain his meaning here, by expressing it more fully chap. 3. v. 21, 22. For δικαιοσύνη Θεοῦ here, is there more fully express'd χάρις νόμου δικαιοσύνη Θεοῦ: and ἐν αὐτῷ (i. e. in the Gospel) here, is express'd there by an equivalent νυνὶ now, viz. under the Gospel: ἀποκαλύπτεται here, is explain'd by πεφανέρωται there: and ἐκ πίστεως here, is fully explain'd by διὰ πίστεως Ἰησοῦ Χριστοῦ there: and lastly, εἰς πίστιν here, is most clearly explain'd by εἰς πάντας πιστεύοντας there. The Parallelism between ch. 1. v. 17. and ch. 3. v. 22. &c. might be farther carried on: but what is already observed, is (I think) sufficient to shew, that I have express'd the Apostle's true meaning in ch. 1. v. 17. by rendering it agreeably to ch. 3. v. 22. *The Righteousness of God by Faith unto Faith*, i. e. unto All that believe. This Interpretation

PARAPHRASE.

both to the Greeks, and to the Rest, to whom the Greeks have given the name of Barbarians; both to the Wise or Learned, as the Greeks esteem themselves, and to the Rest esteem'd by the Greeks (at least comparatively with themselves) Unwise or Unlearned. 15 (r) Accordingly, as much as in me is, I am ready to preach the Gospel to you also, that are at Rome. 16 For whatever some may pretend and give out to the contrary, I assure you, I am not any ways Ashamed of preaching the Gospel Any where, no, not at Rome itself.

SECTION I.

In this First Section the Apostle fully instructs us as to the Doctrine of Justification itself. He shews that Justification is to be attain'd only by Faith, i. e. by the Gracious Terms of the Gospel, (viz. in opposition to Works done by the guidance of the Law, either of Nature or of Moses, and considered exclusively of the Grace of the Gospel :) that Jews as well as Gentiles stand in need of Justification by Faith, or the Grace of the Gospel; and that by Faith, without Circumcision, or the observance of Any other Legal Rite, the Gentile Converts are justified, as well as the Jewish Converts; and consequently that the Latter have no reason to Boast over the Former in respect of Circumcision or the Law.

I.
The Righteous-
ness accepted of
God unto Sal-
vation, both of Jew
and Gentile, is in
the Gospel re-
vealed to be by
Faith in Jesus
Christ.

I say, I am not any ways ashamed of preaching the Gospel, even at Rome itself. For whatever others may think of it, I am sure it is the Power of God unto Salvation, i. e. it is the Powerfull Means appointed by God to bring men unto salvation; inasmuch as the sincere Belief of the Gospel is inseparably accompanied with the Grace or assistance of the Holy Spirit, enabling every true Believer to observe the precepts of the Gospel; the observance whereof is sufficient, without the observance of the Law or Legal Rites, to give a sure title to salvation, to Every one that believes, Gentile as well as Jew, the only distinction made between Jew and Gentile under the Gospel being this, that the Gospel was to be preached to the Jew (s) first, and then also (t) to the Gentile. 17 'Tis, I say, thus the Power of God unto salvation: for therein is revealed the Righteousness accepted of God without the observance of the Law, even the Righteousness of God, which is (u) by the Faith of Jesus Christ, and is applicable (u) unto Faith, i. e. unto All that believe with-

out

ANNOTATIONS.

tion (if there was need) might be further confirmed, by observing also, that *εἰς πίστιν* ch. I. v. 17. (not only answers to *εἰς πίστιν τοῦ πιστεύοντος* ch. 3. v. 22. but likewise)

TEXT.

TRANSLATION.

Θεὸς γέγραπται, Ὁ ὃ δίκαιος ἐκ πίστεως ζήσεται. 18 Αποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ, ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.

19 Διότι τὸ γνωστὸν ἔστι Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανερώσε. 20 Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα, καθαροῦται, ὥστε αἰδῶς αὐτοῦ

ten, The * Righteous shall live by Faith.

18 For the Wrath of God is revealed from Heaven, against All Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness.

19 Because that which may be known of God, is manifest among them; for God hath manifested it * unto them.

20 For the Invisible things of Him, * even his Eternal Power and Godhead, from the Creation of the World are
δύναμις

ANNOTATIONS.

likewise) seems plainly to refer to *παντὶ τῷ πισύοντι* ch. i. v. 16. that is, in the verse immediately before it. For the Apostle's Reasoning here stands (I think) plainly thus: The Gospel is the Power of God unto Salvation to *All that believe*, Gentile as well as Jew; for therein is revealed the Righteousness of God by Faith unto (Faith, i e.) *All that believe*, Gentile as well as Jew; for (as S. Paul adds ch. 3. v. 22.) *there is no Difference*. As to the Figurative manner of expression, since S. Paul uses *Circumcision* for the *Circumcised*, and *Uncircumcision* for the *Uncircumcised*; why may he not be here reasonably supposed to use, by the same Figure, *Faith* for *him that has Faith*? Especially if it be considered withall, how great an Admirer S. Paul appears to have been of the Beauty there is in words aptly answering one another; on which account he seems to have used *ἐκ πίστεως εἰς πίσιν*, rather than *ἐκ πίστεως εἰς τοὺς πισύοντας*, namely *εἰς πίσιν* more aptly or neatly answering *ἐκ πίστεως*, than *εἰς τοὺς πισύοντας* would have done. And for the like reason he might choose to use here *ἐκ πίστεως* rather than *διὰ πίστεως*; inasmuch as *ἐκ* and *εἰς* answer one the other better than *διὰ* and *εἰς*. The reason why S. Paul might be so nice in his words here, might be the Conciseness of Expression he here makes use of, to describe the Righteousness of God he was speaking of; it being the General Method to use Greater Accuracy in Concise Expressions. Now S. Paul having in the beginning of this v. 17. said, that *the Righteousness of God was revealed in the Gospel*, he adds a concise and neat Description of the said Righteousness, that it was *ἐκ πίστεως εἰς πίσιν*. For the words in the Original ought, I think, to be pointed thus: *Δικαιοσύνη ἣς Θεὸς ἐν αὐτῷ ἀποκαλύπτειται, ἐκ πίστεως εἰς πίσιν*: the Apostle here using the like method in placing his words as he do's in the forecited parallel place ch. 3. v. 21, 22. *Νοῦ διὰ χάριτος νόμον δικαιοσύνη Θεοῦ πισφάνεται—δικαιοσύνη διὰ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας—τοὺς πισύοντας*. Now the placing of the words being the same in both Texts, 'tis reasonable that the Pointing or Construction should be the same. Wherefore as the Apostle having said, Ch. 3. 21. *Now the Righteousness of God without the Law is manifested*, explains v. 22. what sort of Righteousness he means by adding, *Even the Righteousness of God which is by the Faith of Jesus Christ unto All—that believe*; so here ch. i. v. 17. the Apostle having said: *For the Righteousness*

PARAPHRASE.

out distinction: as it is written, and so witnessed long since by the Prophet Habbukkuk ch. 2. v. 4. The (x) Righteous shall live, i. e. shall attain eternal Life or Salvation by Faith. 18 And this manner of justification by Faith in Christ, and not by the Works of the Law, is necessary for All: for as much as the Wrath of God is now by the Gospel clearly revealed from Heaven against All Ungodliness and Unrighteousness of Men, whosoever they be, whether Jew or Gentile, who hold the (y) Truth in Unrighteousness, not living up to what they do or may know of the True Religion, or of that way of serving God, which is acceptable to Him.

19 To begin with the Gentiles; they stand in need of Justification by Faith, as holding the Truth in Unrighteousness: because that which may be known of the Nature of God, is manifest among them; for God has all along manifested it unto them. 20 For the Invisible things of Him, (z) even his Eternal Power, and other Attributes which make up the Godhead, from the very Creation of the World are clearly seen, being

II.
The Gentiles stand in need of Justification by Faith, as being Great Sinners against the Law of Nature.

ANNOTATIONS.

Righteousness of God is therein revealed, he subjoins What Sort of Righteousness, (Even the Righteousness of God; for this is to be supplied as seems evident from the parallel place) by Faith unto Faith. Upon the whole therefore I think, that All that has been here offered, puts the True Intent of the Apostle in this Text, out of doubt.

(x) I have altered the word *Just* in our Translation into *Righteous*, because tho' they be both the same as to their Importance, yet the word *Just* (as being of a quite different sound) do's not so plainly answer to the word *Righteousness* in the beginning of the Verse, as do's the word *Righteous*: whereas between the English words *Righteousness* and *Righteous* there is the like Correspondency, as between the Greek words used by the Apostle, *δικαιοσύνη* and *δικαίος*; and consequently the Apostle's manner of Reasoning is by the word *Righteous* more clearly set forth in our Translation, and more agreeably to the Original. For the like reason v. 20. instead of *without excuse*, I have put, *Inexcusable*, it more exactly answering to the Original word used here, and ch. 2. v. 1. where it is render'd likewise *Inexcusable*; and where the Apostle seems plainly to have regard to what he had said in this ch. 1. v. 20. Which reference of the Apostle is as it were lost in our Translation, by rend'ring the Greek word, in one place *without excuse*, in the other *Inexcusable*; whereas the said reference is much more plainly shewn, by using the same word *Inexcusable* in both places.

(y) By *Truth* is here more peculiarly denoted the True Way of worshipping and pleasing God, either so far forth as it is discoverable by the Light of Nature, or as it is more clearly discovered by Revelation. In the first respect it relates to the Gentiles, in the other to the Jews.

(z) I have put, *Even his Eternal Power and Godhead*, immediately after, *the Invisible things of Him*, as immediately relating thereto, and making the sense more clear. And I have put *perceived* for *understood*: because by this latter is generally denoted, what we comprehend, or have an adequate Knowledge of; whereas we are said to *perceive*, what we only apprehend, as we do *the Invisible things of God*. Nor do's the Greek word *νοούμενα* necessarily imply more than things apprehended by the mind. Compare *Wisdom* chap. 13,

(a) 'Twould

TEXT.

TRANSLATION.

δύναμις καὶ θεϊότης εἰς τὸ εἶναι αὐ-
 τὰς ἀναπολογήτους. 21 διότι γνόν-
 τες τὸν Θεόν, οὐχ ὡς Θεὸν ἐδόξασαν
 ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν
 ἐν τοῖς ᾤψι λογισμοῖς αὐτῶν, καὶ ἐσκο-
 τίσθη ἡ ἀσύνετος αὐτῶν, καρδία.
 22 φάσκοντες εἶναι σοφοί, ἐμωράνθη-
 σαν, 23 καὶ ἥλλαξαν τὴν δόξαν τῆς
 ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόντος
 φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ
 τετραπόδων, καὶ ἐρπετῶν. 24 Διὸ
 καὶ παρέδωκεν αὐτὰς ὁ Θεὸς ἐν ταῖς
 ἐπιθυμίαις τῆς καρδιᾶς αὐτῶν εἰς ἀκα-
 θαρσίαν, ἧς ἀτιμάζεσθαι τὰ σώματα
 αὐτῶν ἐν ἑαυτοῖς. 25 οἵτινες μετέλ-
 λαξαν τὴν ἀλήθειαν τῆς Θεᾶς ἐν τῷ
 ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλά-
 τρευσαν τῇ κτίσει ὡς τὸν κτίσαν-
 τα, ὅς ἐστιν εὐλογητὸς εἰς τὰς αἰῶνας,
 ἀμήν. 26 Διὰ τῆς τοῦ παρεδωκεν αὐ-
 τὰς ὁ Θεὸς εἰς πάντα ἀτιμίας· αἷτε
 γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυ-
 σικὴν χρῆσιν εἰς τὴν ὡς τὴν φύσιν.
 27 ὁμοίως τε οἱ ἄρρενες ἀφέντες τὴν
 φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύ-
 θησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλή-
 λους, ἄρρενες ἐν ἄρσεσι τὴν ἀχρημο-
 σύνην κατεργαζόμενοι, καὶ τὴν ἀντιμι-
 δίαν ἣν ἔδωκε τὸ πλάνης αὐτῶν ἐν ἑαυ-
 τοῖς ἀπολαμβάνοντες. 28 Καὶ καθὼς

clearly seen, being * perceived
 by the things that are made ;
 so that they are Inexcusable. *

21 Because that when they
 knew God, they glorified Him
 not as God, nor were thank-
 full ; but became Vain in their
 imaginations, and their foolish
 heart was darkened.

22 Professing themselves to
 be Wise, they became Fools ;

23 And changed the Glory
 of the Incorruptible God * for
 an image made like to Cor-
 ruptible Man, and to Birds,
 and fourfooted Beasts, and
 Creeping things.

24 Wherefore God also gave
 them up in the lusts of their
 own Hearts to Uncleannets, to
 dishonour their Own bodies
 between themselves :

25 Who changed the Truth
 of God for a Ly, and worship-
 ped and served the Creature
 more than the Creator, who is
 Blessed for ever, Amen.

26 For this cause God gave
 them up to * Dishonourable
 lusts : For even the Women
 did change the Natural use in-
 to that which is against Na-
 ture :

27 And likewise also the
 Men, leaving the Natural use
 of the Woman, burn'd in
 their lust one towards ano-
 ther, Men with Men working
 that which is unseemly, and
 receiving in themselves that
 recompence of their Error,
 which was meet.

28 And like as * they did

PARAPHRASE.

being (z) perceived by the things that are made ; so that they are (x) Inexcusable. 21 Because that when they *thus truly* knew, or at least might have known, God, they glorified him not after such a manner, as was suitable to the True God, nor were thankfull to Him, as their Creator and Preserver, but became (a) Vain in their imaginations, i. e. gave themselves to Idolatry, and their foolish heart was darkned, so as not to be sensible of their egregious Folly. 22 Professing and assuming to themselves the name of Wise, they became very Fools ; 23 and for an undeniable proof of their Folly changed the Glory of the Incorruptible God (b) for an Image made like to Corruptible Man ; nay, and to things below themselves, viz. to Birds, and fourfooted Beasts, and Creeping things. 24 Wherefore God also gave (c) them up, i. e. left them to themselves, in or after the lusts of their Own hearts to run into Uncleannefs, so as to Dishonour their Own Bodies between themselves, this being no other than (d) a suitable punishment for those, 25 Who Dishonoured God by their Idolatry, whilst they changed the Truth of God for a (e) Ly, i. e. the True God for some False God, and worshipp'd and served the Creature more than (or besides, or instead of) the Creator, who is Blessed for ever, Amen. 26 For this cause I say, viz. their Dishonouring the Nature of God by their Idolatry (represented in Scripture as Spiritual Uncleannefs) God gave them up to Dishonourable Lusts. For even the Women did change the Natural use into that which is against Nature : 27 and likewise also the Men, leaving the Natural use of the Woman, burn'd in their lust one towards another, Men with Men working that which is Unseemly, and so receiving in thus Dishonouring themselves that Recompence or Punishment of their Errour in Dishonouring God by their Idolatry, which was meet. 28 And like as they had God, i. e. the Knowledge of God (v. 19.) but did not, by considering the Works of the Creation Search out the True nature of God, so far forth as it might be known to them, and consequently may
be

ANNOTATIONS.

(a) 'Twould be endless to cite all the places of Scripture, which might be cited to illustrate the sense here given of becoming Vain, or Vaniry, &c, it may suffice to mention one, viz. 2 Kings 17. 15, 16.

(b) As the Greek words ἠλλάξαν ἑν, do not literally denote, changed into, so this expression is capable of a wrong Interpretation, and therefore I choose rather to render the Greek by, changed for. And 'tis observable, that both in v. 23. and 25. the Apostle uses ἠλλάξαν or μετέλλαξαν ἑν, whereas v. 26. he uses μετέλλαξαν εἰς, because there is denoted properly a change of one thing into another.

(c) God is then said to give Men up, when he withdraws his Grace from them, as being abused by them.

(d) This is excellently expressed v. 27. by the Greek word ἀντιμιμίδια.

(e) The word Ly, is plainly taken to denote an Idol, 1 Sai. 44. 20.

TEXT.

TRANSLATION.

ἐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπι-
γνώσῃ, παρέδωκεν αὐτὴς ὁ Θεὸς εἰς
ἀδόκιμον νῦν, ποιῆν τὰ μὴ καθή-
κοντα· 29 πεπληρωμένους πάσῃ ἀδι-
κία, πορνεία, πονηρία, πλεονεξία,
κακία· μετὺ φόβου, φόνου, ἐρι-
δῆς, δόλου, κακοηθείας· 30 ψι-
θυριστὰς, καταλάλους, θεοτυγεῖς,
ὕβριστὰς, ὑπερηφάνους, ἀλαζόνας,
ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
31 ἀσυνέτοις, ἀσυνθέτοις, ἀτόργοις,
ἀσπόνδους, ἀνελεήμονας· 32 οἱ-
τινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνό-
ντες, οὐκ ἐνόησαν ὅτι οἱ τὰ τοιαῦ-
τα πράσσοντες ἄξιοι θανάτου εἰσιν·
οὐ μόνον ὅ οἱ πράσσοντες αὐτὰ,

not * Approve to acknowledge
God, God gave them over to
a Reprobate mind, to do those
things that are not decent :

29 Being filled with all
Unrighteousness, fornication,
wickedness, *inordinate desire,
maliciousness: full of envy,
murder, contention, deceit,
* ill-nature :

30 Whisperers, backbiters, ha-
ters of God, *injurious, proud,
boasters, inventors of evil
things, disobedient to parents,

31 Without understanding,
Covenant-breakers, without
natural affection, implacable,
unmercifull :

32 Who acknowledging
* the Rule of Right, which is
of God, did not perceive that
they, who do such things are
worthy of Death ; and not on-
αλλὰ

ANNOTATIONS.

(f) The verb δοκιμάζω signifies to prove, search, try, and to approve or like. It is also apparent, that S. Paul, who was peculiarly taken with the Beauty of an Antithesis, do's oppose ἀδόκιμον νῦν to ἐδοκίμασαν. And therefore I have endeavoured in the Paraphrase to express the whole of what S. Paul might intend by these words; and in the Translation I have, as well as our Language will permit, preserv'd the Antithesis in the Original, by rendering ἐδοκίμασαν Approved or did Approve, in reference to ἀδόκιμον νῦν, rendered a Reprobate mind, i. e. a mind incapable or unqualify'd for Approving what it ought. What the Heathens did not approve, was this ὅτι Θεὸν ἔχειν ἐν ἐπιγνώσει; which expression, tho' rendered Literally (viz. to have God in Acknowledgment) sounds harsh in our English tongue, yet carries in it a remarkable Emphasis. For that the Gentiles had God, i. e. had some Knowledge of God, the Apostle tells us v. 19—21. of this same Chapter; but their Fault was, that they did not so improve that Knowledge, as to Acknowledge or Honour God as they ought; which is what the Apostle denotes by this expression ἐκ ἐδοκίμασαν ὅτι Θεὸν ἔχειν ἐν ἐπιγνώσει.

(g) Πλεονεξία is used, as by other Writers, so by S. Paul, to denote not only Covetousness, but also Inordinate Lust; and therefore I have express'd it so, as to be applicable to both.

(h) It being evident, that the Apostle is here speaking of the Gentiles, it must necessarily follow, that by the τὸ δικαίωμα τοῦ Θεοῦ here mention'd, as acknowledged by the said Gentiles, is to be understood the Law of Nature, this being the only Law, which they could discover and acknowledg by the Light of Na-

PARAPHRASE.

be said not to (f) Approve to have God in a due manner of Acknowledgment, i. e. not to acknowledg God after a due manner; so by a suitable punishment God gave them up to a (f) Reprobate mind, i. e. a mind Averse to such Religious Researches or Contemplations, and so Unqualify'd for Searching out and Approving things Decent, and so leading them to do those things, which are Not decent: 29 They being filled with All Unrighteousness, Fornication, Wickedness, (g) Inordinate desire whether in respect of Lust or Wealth, Maliciousness; full of Envy, Murder, Contention, Deceit, Ill-nature: 30 Whisperers, Backbiters, Haters of God or His True Religion, Injurious to Men, Proud, Boasters, Inventers of Evil things or of New Arts of Debauchery, Disobedient to Parents, 31 Without Understanding or Unconsciable, Covenant-breakers or False to their Words and Oaths, without natural affection, implacable, unmercifull: 32 Who acknowledging the (h) Rule of Right which is of God, (being written in the Heart of Every one by God, and so common to All Mankind, and discoverable by the Light of Nature or Human Reason, and thence stiled the Law of Nature) did not make a due use of their Reason, so as by proper inferences from the said Rule of Right acknowledged by them, to perceive that they who do such things as be aforementioned, are Worthy of (i) Death, and not only

ANNOTATIONS.

sure or their Reason. And the Law of Nature is very fitly stiled τὸ δικάζον τοῦ Θεοῦ. It is stiled τὸ δικάζον, as being a Rule of Right or Moral Life, by the observance whereof, such as enjoy not the Light of Revelation, shall be justified for the sake, and thro' the merits of Christ. It is said to be τοῦ Θεοῦ, as being as it were written in the Heart of Every man by God himself, the Author of our Reason, whereby we discover the Duties of Natural Religion. The English word Judgment might stand to answer the Greek δικάζον, if it be understood to denote the Rule whereby One is to be judged. But the said word being used more commonly in a different sense, so as to denote either the judicial Process or Examination, or the Sentence given thereupon, and generally the Punishments consequent upon the said Sentence, and the word Judgment being used in some one of these latter acceptations in ch. 2. v. 2, 3. for these reasons I judg'd it better to use the word Judgment only in its more common acceptation, and instead thereof in this place to render δικάζον by the Rule of Right or Righteousness, as best answering to the usual way of rendring the other conjugate Greek words, δικαιῶ and δικαιούν, in our English tongue, viz. by Righteous and Righteousness.

(i) By Death here may be understood, not only Bodily Death, but also Punishment after Bodily Death in the other World. For that some of the Gentiles had some knowledge of such Punishment, is plain from Cicero in his *Somnium Scipionis*, and from Plato in his tenth Book *de Republ.* Now what was discovered and perceived by some of the Gentiles, might have been by others of them, if they had made a due use of their Reason. That many of the above-mention'd Crimes were looked upon by many of the Gentiles, as worthy of Bodily Death, is too well known to need Proof.

TEXT.

TRANSLATION.

ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς
πράσσει. †

Κεφ. β'. Διὸ ἀναπολόγητος εἶ,
ὡς ἄνθρωπε, πᾶς ὁ κρίνων. ἐν ᾧ γὰρ
κρίνεις τὸν ἕτερον, σεαυτὸν κατα-
κρίνεις τὰ γὰρ αὐτὰ πράσσεις ὁ
κρίνων. 2 Οἶδαμεν δὲ, ὅτι τὸ κρί-
μα τῷ Θεῷ ἐστὶ κατὰ ἀλήθειαν
ἐπὶ τοῖς ταῦτα πράσσοντας.
3 Λογίζῃς τούτο, ὡς ἄνθρωπε, ὁ
κρίνων τοὺς ταῦτα πράσσον-
τας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκ-
φεύξῃ τὸ κρίμα τῷ Θεῷ; 4 ἢ τῷ
πλουτοῦ τῆς χρηστότητος αὐτοῦ,
καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυ-
μίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε
ἀγεί; 5 Κατὰ τὴν σκληρό-
τητα σου καὶ ἀμετανόητον καρδίαν,
δησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέ-
ρα ὀργῆς καὶ ἀποκαλύψεως δικαιο-
κρισίας τοῦ Θεοῦ, 6 ὅς ἀποδώσει
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς
μὲν κατ' ὑπομονὴν ἔργου ἀγαθοῦ
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν
ἐπιζητήσιν, ζωὴν αἰώνιον. 8 τοῖς
ἢ ἐξ ἐριθείας, καὶ ἀπειθεῖσι μὲν τῇ
ἀληθείᾳ, παιδομένοισι δὲ τῇ ἀδικίᾳ,

ly they that do them, but also
they that have pleasure in
them that do them.

Chap. II. Therefore thou art
Inexcusable, O man, whosoever
thou art that judgest. For where-
in thou judgest another, thou
condemnest thy self; for thou
that judgest, dost the same things.

2 But we are sure, that the
judgment of God is according
to Truth, against them that do
such things.

3 And thinkest thou this, O
Man, that judgest them that
do such things, and dost the
same, that thou shalt escape
the judgment of God?

4 Or despisest thou the Riches
of his Goodness, and Forbear-
ance, and Long-suffering, not
knowing that the Goodness of
God leadeth thee to Repentance?

5 But after thy hardness and
impenitent heart, treasurest up
unto thy self Wrath against
the Day of Wrath, and of the
Revelation of the Righteous
judgment of God,

6 Who will render to Every
man according to his Deeds:

7 To them, who by patient
continuance in Well-doing
seek for Glory and Honour
and Immortality, * God shall
render Eternal Life:

8 But unto them that are * of
a Contentious temper, and do
not obey the Truth, but obey
Unrighteousness, * shall be ren-
dered

ANNOTATIONS.

† Dr Mill on the place has shewn, that the Reading here followed, is with
great probability to be esteem'd as the True Original Reading; only the Doctor
reads

PARAPHRASE.

only they that *actually* do them *themselves*, but also they that have pleasure in, *i. e.* are any ways pleased with or Countenance them that do them.

Chap. II. By what I have said of the Gentiles, I have made good what I laid down ch. 1. v. 20. viz. that they are Inexcusable: Therefore it will follow that thou likewise art Inexcusable, (k) O Man, who-soever thou art that judgest them as incapable of being admitted into the kingdom of the Messiah. For wherein thou judgest thus of Another, thou condemnest thy self; for thou that judgest, dost the (l) same things. 2 But how partially soever thou mayst judge of thy self, We are sure that the judgment of God against them that do such things, be they Gentiles or others, is according to Truth, *i. e.* most impartial and just, without any respect to Persons. 3 And thinkest thou this, *i. e.* canst thou upon due (m) Reasoning with thy self think this, O man, that judgest so hardly of them, *i. e.* the Gentiles, that do such things, and dost the same; that thou for being a Jew shalt escape the judgment of God? 4 Or despisest thou the Riches of his Goodness, *i. e.* his Extraordinary Goodness to Thee a Jew above them Gentiles, in giving thee the Law, the Covenants, and the Promises; and despisest thou the Riches of his Forbearance and Long-suffering towards thee, not knowing, *i. e.* not considering that the Goodness of God herein leads. *i. e.* tends and is design'd to lead thee to Repentance? 5 But after thy Hardness and Impenitent Heart, which will not suffer thee to embrace the Gospel, treasurest up unto thy self Wrath against the Day of Wrath and of the Revelation or Manifestation of the Righteous judgment of God, 6 Who will render at that day to Every Man, Jew as well as Gentile, according to his Deeds; 7 namely, to them who by Patient Continuance in Well-doing seek for Glory and Honour and Immortality, (n) God shall then render Eternal Life: 8 But unto them that are (o) of a Contentious temper, and so chiefly out of a Principle of Obstinacy and Perverseness do not obey the Truth of the Gospel, but obey Unrighteousness

par-

ANNOTATIONS.

reads in the second place *ποινῆς*, whereas *παροργισμοῦ* not only better agrees with the other part of the verse, but is confirmed by S. Clemens Romanus, who very likely perused the very Epistle sent by S. Paul to the Romans.

(k) Hereby the Apostle with admirable dexterity denotes the Jew, without expressly naming him. See more in the reference (†) to v. 17.

(l) Of the Wickedness of the Jews see their Historian Josephus, Book 6. cap. 26, 27. of Jewish War. (m) So *λογίζω* imports.

(n) I have expressly added, God shall render in v. 7. and, shall be render'd v. 8. not only that the Sense may be clearer, but also that the Construction, designed by the Apostle, might appear.

(o) *Οἱ ἐκ ἰσχυρίας*, is a neat and significative expression, denoting Persons born as it were of Consention, and so of a Contentious Temper or Nature.

(p) Tho'

III.
The Jews also being Great Sinners against the Law of Moses, Can't be justified but by Faith: and this the Apostle shews, first more generally and con-

TEXT.

TRANSLATION.

θυμὸς καὶ ὀργή· 9 Θλίψις καὶ τρυ-
 χωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώ-
 πῃς ἔκατεργαζομένη τὸ κακόν, Ἰ-
 δαίου τε πρῶτον καὶ Ἑλλην[Ⓞ].
 10 Δόξα ἡ καὶ τιμὴ καὶ εἰρήνη παν-
 τὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν Ἰσδαίῳ
 τε πρῶτον καὶ Ἑλλήνι. 11 Οὐ γάρ
 ἐστὶ προσωποληψία παρὰ τῷ Θεῷ.
 12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνό-
 μως καὶ ἀπολούνται· καὶ ὅσοι ἐν
 νόμῳ ἥμαρτον, ἄλλ' νόμου κρινήσονται,
 13 Οὐ γὰρ ἀκροαταὶ ἔσονται νό-
 μου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ
 ποιηταὶ τοῦ νόμου δικαιωθήσονται,
 (14 Ὅταν γὰρ ἔθνη τὰ μὴ νόμον
 ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ,
 οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι
 νόμοι[Ⓞ]. 15 Οἵτινες ἐνδείκνυνται τὸ
 ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρ-
 διαῖς αὐτῶν, συμμαρτυρήσεως αὐτῶν
 τῆς συνειδήσεως, καὶ μεταξὺ ἀλλή-
 λων τῶν λογισμῶν κατηγορούντων ἡ

d^{red} Indignation and Wrath,
 9 Tribulation and Anguish
 upon Every Soul of Man that
 doth Evil, of the Jew first, and
 also of the Gentile:

10 But Glory and Honour
 and Peace to Every Man that
 * doth Good, to the Jew first,
 and also to the Gentile.

11 For there is no Respect
 of Persons with God.

12 For as many as have
 sinn'd without * the Law, shall
 also perish without the Law;
 and as many as have sinn'd
 under the Law, shall be judg'd
 by the Law.

13 For not the Hearers of the
 Law are just before God, but
 the Doers of the Law shall be
 justified,

14 (For when the Gentiles,
 who have not the Law, do by
 Nature the things contain'd in
 the Law, these having not the
 Law are a Law unto themselves:

15 Who shew the Work of
 the Law written in their Hearts,
 their Conscience also bearing
 witness, and their Thoughts
 * between themselves accusing,

χθ

ANNOTATIONS.

(p) Tho' νόμος may sometimes be taken to denote any Positive Law in oppo-
 sition to the Law of Nature, yet here it seems to be all along taken by the Apo-
 stle particularly to denote the Mosaical Law.

(q) The expression, *written in their Hearts*, seems to denote no more than,
discoverable by the Light of Nature or Reason.

(r) Συνειδήσις Conscience, according to the literal import of the word, denotes
 a Man's being conscious or knowing within himself, that he has done, or has not
 done, what he is obliged by some Law.

(s) *Between themselves or one another*, i. e. One Thought (or Reasoning)
 Accusing them, viz. when they did ill; and another Thought Excusing, or Pleading
 for them, viz. when they did Well.

† That

PARAPHRASE.

particularly in rejecting the Gospel (n) shall then be render'd Indignation and Wrath. 9 Nay 'tis observable, that at that Day of Wrath, the like method shall be followed in awarding Judgment upon Men, as was followed in offering the Gospel to them. For as it has been said chap. 1. v. 16. that the Gospel is the Power of God unto Salvation, to every one that believes, to the Jew first and also to the Gentile; so at the Day of Wrath Tribulation and Anguish shall be upon Every Soul of Man that doth Evil, upon the Soul of the Jew first, and also of the Gentile: 10 but Glory and Honour and Peace shall be to Every one that doth Good, to the Jew first, and also to the Gentile. 11 For there is no other Respect of Persons with God, no other distinction will then be made, than what I have already taken notice of, as to the Jews being First considered in respect either of Reward or Punishment: God will by no means at the day of judgment shew any such Respect to the Jews, above the Gentiles, as to punish the Gentiles for their Sins, but to let the Jews go unpunished for their Sins. 12 For on the contrary as many as have sinn'd without (p) the Law of Moses, shall also perish without the Law of Moses, being judg'd by the Law of Nature, and punished in such a manner, as shall be agreeable to the Justice of God; and so likewise as many as have sinn'd under the Law, shall be judg'd by the Law. 13 For not the bare Hearers of the Law are just before God, but the Doers of the Law shall be justified: which is Universally true in a sense respectively adapted to the state of Gentiles as well as Jews: 14 For when the Gentiles, who have not the Law of Moses, do by the Light of Nature the things contain'd in the Law, and discoverable by the Light of Nature, i. e. the Moral Duties of the Law, these having not the Law, are a Law unto themselves, i. e. have the Dictates of their Natural Right Reason for a Law unto themselves: 15 Who accordingly shew the Work of the Law (which consists in Commanding what is to be done or not to be done, and in Obliging to observe the said Commands, or else in rendring Liable to Punishment: this is the work or business of Every Law, and consequently of the Mosaical Law, and also of the Law of Nature itself, in respect of which last Law these several particulars are as it were) (q) written in their Hearts, their Natural Reason dictating to them what they ought to do or not to do, their (r) Conscience also bearing witness to these Dictates of Reason, that they ought to be follow'd, and that they become liable to God's wrath and so to punishment in not following them, and consequently their Thoughts (s) between or among themselves Accusing or else Excusing them, according as they act Agreeably or Not agreeably to the said Dictates of Reason or Law of Nature. Wherefore the Gentiles being to be judged at the last day, as they have or have not Lived Conformably to the said Law of Nature

TEXT.

TRANSLATION.

καὶ ἀπαλογουμένων) •16 ἐν ἡμέρᾳ
ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀν-
θρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ
Ἰησοῦ Χριστοῦ,

17 † Εἰ ὅς οὐ Ἰουδαῖος ἐπινο-
μάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ
καυχάσῃ ἐν Θεῷ, 18 καὶ γινώσκεις
τὸ θέλημα, καὶ δοκιμάζεις τὰ ἀγα-
θήματα κατηχόμενος ἐκ τῆς νό-
μου, 19 πέποιθας τε σεαυτὸν ὁδη-
γὸν εἶναι τυφλῶν, ὡς τῶν ἐν σκο-
τει, 20 παιδευτὴν ἀφρόνων, δι-
δάσκαλον νηπίων, ἔχοντα τὴν μόρ-
φωσιν τῆς γνώσεως καὶ τῆς ἀλη-
θείας ἐν τῷ νόμῳ. 21 Οὖν δι-
δάσκων ἕτερον, σεαυτὸν οὐ διδά-
σκεις; Οὐ κηρύσσω μὴ κλέπτειν,
κλέπτεις; 22 ὁ λέγων μὴ μοι-
χεύειν, μοιχεύεις; ὁ βδελυσσόμε-
νος τὰ εἰδωλα, ἱεροσυλεῖς; 23 ὅς
ἐν νόμῳ καυχᾶσαι, διὰ τῆς
παραβάσεως τοῦ νόμου τὸν Θεόν

or else excusing *them*)

16 In the Day, when God shall judge the Secrets of Men, according to my Gospel, by Jesus Christ.

17 Now if thou art called a Jew, and retest on the Law, and makest thy Boast of God,

18 And knowest his Will, and approvest the things that are more excellent, being instructed out of the Law,

19 And art confident that thou thy self art a Guide of the Blind, a Light of them which are in Darkeness,

20 An instructor of the Foolish, a teacher of Babes, who hast * a scheme of the Knowledge and of the Truth in the Law:

21 Thou therefore that teachest Another, teachest thou not thy self? thou that preacheest a Man should not steal, dost thou steal?

22 Thou that sayst a Man should not commit Adultery, dost thou commit Adultery? thou that abhorrest Idols, dost thou commit Sacrilege?

23 Thou that makest thy Boast of the Law, thro' Breaking the

ἀτιμάζεις;

ANNOTATIONS.

+ That this is the True Original Reading, is abundantly confirmed by the Ancient MSS. and Versions, where it is found or followed; as appears from Dr Mill's Various Readings on the place. To which may be added, that this Way of S. Paul's introducing the express Mention of the *Jew*, namely with an *if*, or by way of supposition, carries in it a great deal of Softness, and so is very suitable to the Apostle's design: whereas the common Reading, *Behold, thou art called a Jew etc.* carries in it a great deal of Bluntness, and an Air of Scorn in this case, and so seems not at all suitable to the drift of the Apostle. For it seems evident, that the Apostle endeavours in this Chapter with admirable Art to make the Jews sensible of their Great Sinfulness, and so of their need of Justification by Faith in Christ, and yet not to Exasperate them. To this end

PARAPHRASE.

Nature, it holds universally true, that not the (t) Hearers, but the Doers of the Law, whether that of Moses or that of Nature, (and so also of the Gospel) shall be justified, 16 in the day, when God shall judge the Secrets of Men, as well as their open Actions, according to my Gospel, i. e. according to (u) what I preach as one Great Article of the Christian Faith, and so a considerable part of the Gospel, namely that God has appointed a Day, wherein he will judge the World in Righteousness, by That Man whom he has ordain'd &c. (Act. 17. 31.) that is, by Jesus Christ.

17 Now if thou art called, i. e. art by Name, tho' not in reality (see v. 28, 29.) a Jew, and retest on thy having the Law for justification, and makest thy Boast of having the only True God for thy God, 18 and knowest his Will, and upon examination of things controverted approvest the things that are more Excellent, being instructed out of the Law; 19 and art confident, that thou thy self art fit or able to be a Guide of the (x) Blind Gentile, a Light of them which are (x) in Darkness, 20 an Instructor of the (x) Foolish, a Teacher of (x) Babes, who hast an exact Scheme or Draught of the Knowledge and of the Truth in the Law, i. e. of what is to be Known or Learnt from the several parts of the Law: 21 Thou therefore that teachest Another, teachest thou not thy self? thou that preacheest a Man should not steal, dost thou steal? 22 thou that sayst a Man should not commit Adultery, dost thou commit Adultery? thou that abhorrest Idols, dost thou commit Sacrilege, and so rob God of his Honour another way? 23 Thou that makest thy Boast of the Law, as being a Law given from the only True God, thro' Breaking the Law, even in such instances as the Con-

IV.
Secondly, S. Paul proceeds here to show more particularly and openly, that the Jews stand in need of Justification by Faith, as being Great Sinners against the Law of Moses.

sciences

ANNOTATIONS.

end in v. 1. of this Chapter, he denotes the Jew not expressly, but covertly, and only by way of inference; the expression, O Man, whosoever thou art that judgest Another, being indeed in general Terms, but truly and properly applicable in this case only to the Jew. And then in this v. 17. he mentions the Jew &c. but not directly and bluntly, but with an, If thou art called a Jew &c. Both which sorts of expression shew, not only the Apostle's Great Caution, but also his Great Skill, to avoid Exasperating the Jews.

(t) Since Natural Reason do's in several cases dictate to Men their Duty, whether they will or no, hence such as are conscious of such Dictates, and yet will not follow them, may be very properly said to be Hearers and not Doers of the Law of Nature.

(u) That Εὐαγγέλιον is sometimes taken by S. Paul to denote the Preaching of the Gospel, is plain from Philip. 4. 15. See also S. Clem. 1. Epist. num. 47. To which add the Words of Origen in the Preface to his Comment Gr. Lat. on John pag. 6. Among the Writings of S. Paul there is no Book, which is wont to be called His Gospel; but whatsoever he preached or taught, as Gospel: by which last words Origen well explains this Expression here, According to my Gospel, as Dr Grabe has observed Spicileg. Sect. 1. p. 31. (x) These were names, which the Jews gave to the Gentiles.

TEXT.

TRANSLATION.

ἀτιμάζεις; (24 Τὸ γὰρ ὄνομα τοῦ
 Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς
 ἔθνεσι, καθὼς γέγραπται.) 25 Πε-
 ριτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον
 πράσσης· ἐὰν ᾧ παραβάτης νό-
 μου ᾖς, ἡ περιτομή σε ἀκροβυστία
 γέγονεν. 26 Εὰν οὖν ἡ ἀκροβυστία
 τὰ δικαιώματα τοῦ νόμου φυλάσῃ,
 οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-
 τομὴν λογιοῦσεται; 27 καὶ κρι-
 νεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νό-
 μον τελούσα, σὲ τὸν διὰ γράμμα-
 τος καὶ περιτομῆς παραβάτην νό-
 μου; 28 Οὐ γὰρ ὁ ἐν τῷ φανερῷ,
 Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ
 ἐν σαρκί, περιτομή· 29 ἀλλ' ὁ
 ἐν τῷ κρυπτῷ, Ἰσραὴλ καὶ περι-
 τομή, καρδίας ἐν πνεύματι, ὃ γράμ-
 ματι· ὃ ὁ ἔπαινον οὐκ ἐξ ἀνθρώ-
 πων, ἀλλ' ἐκ τοῦ Θεοῦ.

Κεφ. γ'. Τί οὖν τὸ πλεονέκτημα τοῦ

Law dishonourest thou God?
 (24 For the Name of God is
 blasphem'd among the Gentiles
 thro' you, as it is written.)

25 For Circumcision verily
 profiteth, if thou keep the
 Law; but if thou be a break-
 er of the Law, thy Circumci-
 sion is made Uncircumcision.

26 Therefore if the Uncir-
 cumcision keep * the Rules of
 Right contain'd in the Law,
 shall not his Uncircumcision
 be counted for Circumcision?

27 And shall not the Uncir-
 cumcision which is by Nature,
 if it fulfill the Law, judge thee,
 who by the Letter and Circum-
 cision dost transgress the Law?

28 For He is not a Jew, who
 is one Outwardly; nor is that
 Circumcision, which is Out-
 wardly in the Flesh:

29 But he is a Jew, who is
 one Inwardly; and Circumci-
 sion is that of the Heart in the
 Spirit, and not in the Letter;
 whose praise is not of Men, but
 of God.

Chap. III. What Advantage
 Ἰσραὴλ,

ANNOTATIONS.

(γ) S Paul plainly refers principally, if not solely, to *Isai.* 52. 5. not as it is
 in the present Hebrew and our Version, but as it is in the Septuagint Translation,
 where the words stand thus: Δι' ὑμᾶς διαπαντός τὸ ὄνομα μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

(ε) It has been afore observed, that by τὸ δικαίωμα τοῦ Θεοῦ *ch.* i. v. 32. can rea-
 sonably be understood no other, than the Law of Nature, as being only that
 Law, which the Gentiles could acknowledge. In like manner here by τὰ δικαιώ-
 ματα τοῦ νόμου can reasonably be understood only those Precepts or Duties of the Mo-
 saical Law, which are discoverable by the Light of Nature, and so are so ma-
 ny Branches of the Law of Nature inserted into the Body of the Mosaical Law.
 As therefore the Apostle uses the word δικαίωμα in both places under the same
 notion, so have I in both places render'd it alike. And indeed in most, if not all
 other places, the Word is to be taken in a like sense, viz. for that Rule of Right,
 by the observance whereof the Person it respects, shall be justified or pronounced
 Righteous at the last Day.

(α) This

PARAPHRASE.

sciences of the Gentiles condemn, dishonourest thou God? (24 For the Name of God is blasphemed, *i. e.* God and his Holy Religion is ill-spoken and thought of, and so not embraced as it otherwise might be, among the Gentiles thro' you Jews, whilst you boast you are the Peculiar People of God, and yet live so licentiously, as to give offence to the very Gentiles themselves. This I speak not out of any spleen of my own against you, but as it is (y) written of you, particularly Isai. 52. 5. Ezek. 36. 23. Whilst you live thus wickedly, 'tis madness to think that Circumcision will profit you any thing.) 25 For Circumcision verily profiteth, if thou keep the Law; but if thou be a Breaker of the Law, thy Circumcision is made to all intents and purposes in the sight of God no other than Uncircumcision, *i. e.* thou art in God's sight no Better than a Gentile. 26 And therefore by parity of Reason on the other hand, if the Uncircumcision, *i. e.* Uncircumcised Gentile keep the several particular (z) Rules of Right, or Branches of the Law of Nature, contain'd in the Law of Moses, shall not his Uncircumcision be counted by God to all intents and purposes for Circumcision. *i. e.* shall he not be as Acceptable to God, as if he was actually Circumcised or a Jew? 27 And further, wherens thou takest upon thee to judge him, (as is intimated above v. 1.) shall not the Uncircumcision which is (a) by Nature, (*i. e.* shall not the Gentile notwithstanding his Natural Uncircumcision) if it fulfill the abovementioned Rules of Natural Right contained in the Law, and discoverable by the Light of Nature, rather judge thee, who by minding only the Letter of the Law, and by observing only its External Rites, and among them principally Circumcision, dost transgress the Law in other and more weighty respects? 28 For in God's account He is not a Jew, *i. e.* a Son of Abraham, to whom the Promises appertain, who is One only Outwardly; nor is that Circumcision in God's account, which is only Outwardly in the Flesh: 29 but He is a Jew in God's account, who is one Inwardly; and Circumcision in God's account is principally that of the (b) Heart, in the Spirit, *i. e.* which consists in the Spiritual Purification of the Heart from Iniquity, and not in the bare observance of the Letter of the Law: Such an One is a Jew indeed, or a true Son of Abraham in the Scripture sense; whose Praise is not of or from Men, but of God, *i. e.* who tho' he be Rejected by the men of the Jewish Nation, yet is accepted by God.

Chap. III. It may be objected, that if (as I say) Circumcision by breaking the Law is made Uncircumcision, and Uncircumcision by keep-

V.
S. Paul answers that Objection against the Doctrine of Justification of Gentiles as well as Jews by Faith, viz. What Advantage then hath the Jew &c.

ANNOTATIONS.

(a) This expression, *ἡ ἐν φύσει ἀποβυσία*, seems here by the Apostle to be opposed to the Spiritual ἀποβυσία of the Jews refer'd to v 25. And hereby the Apostle seems to denote, that the Jews, how much soever they boasted of Circumcision, were Uncircumcised in a worse sense than the Gentiles. Compare Phil. 3. 2, 3, &c. (b) See Deut. 10. 16. and 30. 6.

TEXT.

TRANSLATION.

Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; 2 Πολύ, κατὰ πάντα τρόπον· περὶτον μὲν, † ὅτι ἐπιστεύθησαν τὰ λόγια τῷ Θεῷ. 3 Τί γὰρ εἰ ἠπίσταντο τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίσιν τῷ Θεῷ καταργήσῃ; 4 μὴ γένοιτο· γινέσθω ὃ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύτης· καθὼς γέγραπται, Ὅπως ἀνδικαιοῦντις ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε·

5 Εἰ ὃ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεός, ὁ ἐπιφέρων τὴν ὀργήν; (ἔτι ἄνθρωπον λέγω)

6 μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ Θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια

then hath the Jew, or what Profit is there of Circumcision?

2 Much every way: chiefly, because that * they were intrusted with the Oracles of God.

3 For what if some did not * act suitably to their Trust? shall their Untrustiness make void the Trustiness of God?

4 God forbid: yea let God be True, but every Man a Liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our Unrighteousness commends the Righteousness of God, what shall we say? Is not God Unrighteous, who taketh Vengeance? (I speak as a Man.)

6 God forbid: for then how shall God judge the World?

7 For if the Truth of God

ANNOTATIONS.

† *Tag* is not read (as Dr Mill observes) in several most considerable MSS, nor yet in several of the most Antient Versions. And indeed if it is to be retain'd, it cannot well be look'd on as any other than an Expletive in this place; whence it is taken no Notice of in our Common Translation.

(c) It is observable, that these words *ἐπιστεύσαν, ἠπίσταν, ἀπισία, πίσις* have a Correspondence one to the other, and 'tis hardly to be doubted, but they were design'd by S. Paul to answer one the other, viz. *ἐπιστεύσαν* and *ἠπίσταν*, and *ἀπισία* and *πίσις*. Now as *πίσις* is own'd by All to denote here God's Faithfulness, so *ἀπισία* must denote (not the Unbelief properly, but) the Unfaithfulness of the Jews. And consequently *ἠπίσταν*, considered both as answering to *ἀπισία*, and oppos'd to *ἐπιστεύσαν*, is rather to be render'd, *were Unfaithful or Untrusty*, than *did not believe*. I have therefore in the Translation endeavour'd to retain both the Correspondency of the Original Words, and also the more Genuine Meaning of the Apostle.

(d) See Psalm 62. 9 and 116. 11. and compare v. 7.

(e) That by the Unrighteousness of the Jews here is to be understood more peculiarly their Untrustiness or Unfaithfulness, and by the Righteousness of God his Trustiness or Faithfulness, is clear from v. 7. where this is called the Truth of God, that the Ly of the Jew.

(f) In

PARAPHRASE.

ing the Natural Precepts of the Law shall be counted for Circumcision : What Advantage then hath the Jew above the Gentile, or what Profit is there of Circumcision? 2 To which I answer, Much every way : first or chiefly (and which only I shall here take notice of, deferring the rest to another place, ch. 9. v. 4, 5.) because that they, on account of their being Jews and Circumcised, were (c) intrusted with the Oracles or Revealed Will of God, which the rest of Mankind was the meanwhile ignorant of. 3 Now this was a considerable Advantage, inasmuch as hereby the Jews had Greater Motives and Encouragement to follow Virtue and Piety, on account of the Great and Gracious Promises God had made to them in his Oracles : for what if some of them did (c) not act suitably to their Trust, either by Distrusting or Not believing the Promises made to them, or else by not Walking according to the Commandments of God? shall their (c) Untrustiness make void the (c) Trustiness of God, so as that he shall not make good his Promises to Abraham and his Posterity, contain'd in the said Oracles? 4 God forbid Any one should entertain so unworthy a thought of God : yea rather, let God be acknowledged to be Essentially and so Unalterably True, but Every man a (d) Liar, i. e. of himself and without the Grace of God, prone to Falsify with God, and not to keep his Vows and Promises of Obedience. To which purpose may be applyed those words of David, as it is written (Ps. 51. 4.) That thou, O God, mightest be justified in thy sayings, i. e. mightest appear Faithfull and Trusty in All that thou say'st, and mightest overcome when thou art judged, i. e. might'st appear Clear from all Unfaithfulness, when thy Dealings with men are taken into examination.

5 But this affords matter for a New Objection, for an unbelieving Jew may say: if our (e) Unrighteousness commends the (e) Righteousness of God, particularly his Faithfulness in making good his Promises to Us of the Jewish Nation, notwithstanding our Unrighteousness, what shall we say? Is not God Unrighteous, who takes vengeance on us for our Unrighteousness, when it thus tends to commend his Righteousness? (I Paul must be understood to speak this that goes before, as in the person of an Unbelieving Jewish Man pleading for himself.) 6 God forbid : for then, to apply Abraham's argument (Gen. 18. 25.) to the present case : How shall God judge the World? i. e. Abraham, of whom the Jews so much boast, hath plainly taught them this lesson, that it is not to be doubted but that God, who is the Supreme Judge of All the World, will do no other than what is Righteous. And so by Abraham's Own determination, in which surely the Jews ought to acquiesce, the first part of this Objection, which relates immediately to God himself, is taken away. 7 But to go on with the rest of the Objection, and to lay it All together ; to which end I shall repeat the former part (already answered) in somewhat different words. The whole Objection then put together stands thus : For (says the Opposing Jew) if the Truth of God in performing his

VI.
S. Paul takes notice of Another Objection, founded on a wrong inference from the Doctrine of Justification by Faith ; which he confutes partly here, and more fully chap. 6.

TEXT.

TRANSLATION.

τῷ Θεῷ ἐν τῷ ἐμῷ ψεύματι ἐπετί-
σσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι
καὶ γὰρ ὡς ἁμαρτωλὸς κέίνομαι; 8 καὶ
μὴ (καθὼς βλασφημέμεθα, καὶ χα-
θὼς φασὶ τινες ἡμᾶς λέγειν) ὅτι ποι-
ήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγα-
θά· ὣν τὸ κῆρυμα ἐνδικόν ἐστι.

9 Τί ἔτι; προεχόμεθα; ἢ πάν-
τως· προητιασάμεθα γὰρ Ἰουδαίους
τε καὶ Ἕλληνας πάντας ὑπὲρ ἁμαρτίαν
εἶναι. 10 καθὼς γέγραπται, Οὐκ
ἐστὶ δίκαιος, οὐδὲ εἷς. 11 ἔκ ἔστιν
ὁ σιωπῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν
Θεόν. 12 πάντες ἐξέκλιναν, ἅμα
ἠχρεώθησαν· οὐκ ἔστι ποιῶν χρηστό-
τητα, οὐκ ἔστιν ἕως ἐνός. 13 Τά-
φος ἀνεφγμένον ὁ λάρυγξ αὐτῶν·
ταῖς γλώσσαις αὐτῶν ἐδόλιψαν· ὡς
ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν.
14 ὣν τὸ στόμα ἀρεῖς καὶ πικρίας
γέμει. 15 ὅξεῖς οἱ πόδες αὐτῶν
ἐχέει αἷμα. 16 Σύντριμμα καὶ
ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.
17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
18 Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι

has more abounded thro' my
Ly unto his Glory, why yet am
even I judged as a Sinner?

8 And * why may it not be
rather said, (as we be slande-
rously reported, & as some af-
firm we do say) that * we may
do Evil, that Good may come?
Whose Damnation is just.

9 What then? are We Better
than they? No, in no wise: for
we have before * charged both
Jews and Gentiles, that they
are All under Sin.

10 As it is written, There is
None Righteous, no not One.

11 There is None that un-
derstands, there is None that
seeks after God.

12 They are All gone out of
the way, they are together be-
come unprofitable: there is None
that doth Good, no not One.

13 Their throat is an open
sepulchre; with their tongues
they have used Deceit: the poi-
son of asps is under their lips:

14 Whose mouth is full of
Cursing and Bitterness.

15 Their feet are swift to
shed Blood,

16 Destruction and Misery
are in their Ways;

17 And the Way of Peace
have they not known.

18 There is no Fear of God
τῶν

ANNOTATIONS.

(f) In Exod. 19. 5—8. we read, that God said thus unto Moses out of Mount Sinai: If ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people. — And Moses — laid before them All the Words which the Lord commanded him. And All the people answered together and said, All that the Lord hath spoken we will do so ch. 24. v. 3, 7. Deut. 5. 27. and 26. 17. Hence the Wickedness of the Jews is in several places of the Old Testament

PARAPHRASE.

his part of the Covenant, i. e. his Promises, has more abounded, i. e. has been render'd more illustrious unto his Glory thro' my (f) Ly, i. e. thro' my not performing my part of the Covenant, why yet, or after all, am even I, such a Jew, by whose Ly the Truth of God has thus more abounded, judg'd as a Sinner? (This part of the Objection relating to God has been already answer'd by Abraham's words: proceed we to the other part, which relates more immediately to Us, the Preachers of the Gospel, and stands thus:) 8 And why may it not be rather inferr'd and said (as We Preachers of the Gospel be slanderously reported to insinuate, and as some stick not to affirm we do actually say) that We may without sin do Evil, that Good may come of it, by its tending the more to illustrate God's Mercy. To this I shall speak more fully ch. 6. where I shall shew, that this is by no means a just inference from the Doctrine of the Gospel, or of Justification both of Jews and Gentiles by Faith. I shall here only reply in short by way of Detestation of such an Impious Doctrine, that such as either assert it themselves, or maliciously report that we assert it, are Persons, whose Damnation is just.

9 Having taken sufficient notice for the present of the Objections, that came here in our way, let us now proceed again with the main design of establishing the necessity of Justification by Faith, both to Jew and Gentile. It has been shewn, that the Jew has had a Great Advantage over the Gentile, and that there has been Great Profit of Circumcision: but what then? are we Jews, tho' graciously blessed with this Advantage by God, Better than they the Gentiles in reference to our Lives and Practices, and so in reference to Justification? No, in no wise: for We (i. e. I Paul) have before charged both Jews (chap. 2.) and Gentiles (chap. 1. 19---32.) that they are All under Sin. 10 That the Gentiles are so, you Jews readily own; it remains therefore only to prove, that you likewise your selves are All under Sin. And to put the matter out of Dispute, I shall prove this from the Scripture it self; for these condemn you as guilty of Great Impiety: as it is written (Ps. 14. and 53.) There is None Righteous, no not One: 11 there is None that understands, there is None that seeks after God. 12 They are All gone out of the Way, they are together become Unprofitable; there is None that doth Good, no, not One. 13 There throat is an open sepulcher; with their tongues they have used Deceit: the poison of Asps is under their lips: 14 whose mouth is full of Curling and Bitterness. 15 Their feet are swift to shed Blood. 16 Destruction and Misery are in their ways; 17 and the way of Peace have they not known. 18 There is no Fear of God before their Eyes. 19 Now

we

VII.

S. Paul proceeds to prove from Scripture, that the Jews were Great Sinners, and so not to be justified before God by their Own Works.

ANNOTATIONS.

Testament as well as here, denoted by Lying, Every Violation of God's Commands being a breach of their Promise and Covenant, and so a Ly.

(g) See

TEXT.

TRANSLATION.

τῶν ὀφθαλμῶν αὐτῶν. 19 Οἶδα-
μεν ὅτι ὅσα ὁ νόμος λέγει, τοῖς
ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα
φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ
κόσμος τῷ Θεῷ.

20 Διότι ἐξ ἔργων νόμου οὐ δι-
καιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐ-
τοῦ. διὰ γὰρ νόμου ἐπίγνωσις ἁμαρ-
τίας. 21 Νυνὶ ὅμως χάρις νόμου δι-
καιосύνη Θεοῦ πεφανέρωται, μαρ-
τυρημένη ὑπὸ τοῦ νόμου καὶ τῶν
προφητῶν. 22 δικαιοσύνη δὲ Θεοῦ

διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάν-
τας καὶ ἐπὶ πάντας τὰς πιστεύοντας·
οὐ γὰρ ἐστὶ διαστολή. 23 Πάντες

γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς
δόξης τοῦ Θεοῦ, 24 δικαιούμενοι
δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς
ὑπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.

25 ὃν προέθετο ὁ Θεὸς ἱλαστήριον
διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵμα-

before their eyes.

19 Now we know, that what
things soever the Law saith, it
saith to them that are under the
Law; that Every mouth may
be stopped, and all the world
may become guilty before God.

20 Therefore by the Works
of the Law there shall No flesh
be justified in his sight: for by
the Law is the knowledg of
Sin.

21 But now the Righteous-
ness of God without the Law
is manifested, being witnessed
by the Law and the Prophets:

22 Even the Righteousness of
God which is by Faith of Jesus
Christ, unto All and upon All
them that believe: for there is
no Difference.

23 For All have sinn'd; and
come short of the Glory of
God.

24 Being justified freely by
his Grace, thro' the Redemp-
tion that is in Jesus Christ:

25 Whom God has set forth
to be * the Propitiatory thro'
Faith. * by his Blood, to de-

τι,

ANNOTATIONS.

(g) See Bp Bull's *Harmonia Apostolica*, Dissertat. poster. cap. 7. num. 2. &c.

(h) Justified in this verse plainly refers to *All that have sinn'd* in the foregoing verse. Since therefore All that have sinned, are not actually justified, by being justified can reasonably be here understood no more than being put in a state of attaining justification.

(i) The Greek word προέθετο may be render'd, either fore-ordain'd, or set forth; and therefore I have expressed both senses in the Paraphrase.

(k) The word ἱλαστήριον here used by the Apostle is used by the LXX for the Mercy-seat; so that 'tis not to be doubted but that the Apostle designed to teach us, that Christ was the True Mercy seat typified by that under the Law.

(l) That, ἐν τῷ αἵματι is to be render'd, by, not, in his blood, as referring to ἱλαστήριον, not to ἀφ' ἧς πίστεως, seems evident, not only in that ἀφ' ἧς πίστεως is not read in Alex. MS. nor by S. Chrysostom, but also from Rom. 5. 9. Col. 1. 20, 21.

(m) Tho'

PARAPHRASE.

we know, that what things soever the Sacred Books writ under the time of the Law saith thus in general terms, without special application only to others, it saith to them that are under the Law as well as to others, and therefore the Great and General Wickedness here complain'd of by the Psalmist is to be understood of the Jews as well as Gentiles, that Every mouth, whether of Jew or Gentile, may be stopp'd from justifying himself, as being Both Inexcusable (cb. 1. 20 and 2. 1.) in committing Great Sins, that might have been avoided, and All the World may become Guilty before God, or obnoxious to the Divine Wrath.

20 Therefore from what has been premis'd concerning both Jew and Gentile, it follows, that by the Works (whether (g) Moral or Ceremonial) of the Law, considered in contradistinction to the Gospel, and so exclusive of the Grace of God in Christ, shall no Flesh, Jew no more than Gentile, be justified in his, i. e. God's, sight: and the reason is clear, for by the Law, thus considered in opposition to the Gospel, is only the Knowledge of Sin: the Law in this sense is considered exclusively of the Grace of God in Christ, and consequently both of God's Forgiving Grace for Sins past, and also of his Assisting Grace for to enable to perform Due Obedience for the time to come; and to the Law, under this consideration, there not appertaining either God's Forgiving or Assisting Grace, neither can Justification possibly appertain thereto. 21 But now by the Gospel the Righteousness required and accepted of God unto justification without the observance of (g) the Law, in the sense aforementioned, is manifested, being no other than what was more obscurely taught, and so witnessed by the Law and the Prophets (as I have already observed cb. 1. 17. and shall further observe, as I go along.) 22 Even the Righteousness of God, which is by Faith of Jesus Christ, and which is offered unto All, and actually bestowed upon All them that believe: for there is no Difference between Jew and Gentile, as to the manner of Justification, their condition being the same in this respect. 23 For All, Jew as well as Gentile, have sinn'd, and thereby come short of meriting by their Own Works to be partakers of the Glory of God in heaven, 24 being justified, (h) i. e. put into a state of Justification, Freely, as to the Motive of it, viz. by His, i. e. God's, mere Grace or Favour; and as to the Meritorious cause, thro' the Redemption that is in Jesus Christ: 25 whom God (i) of old ordained, and now actually has set forth to be the True (k) Propitiatory or Mercy-seat typified by that under the Law, thro' Faith as the condition on our part, (l) by his Blood as the Meritorious cause on Christ's part, and this has God done to declare his Righteousness (m) for, or, as to the Remission of,

VIII.

From what has been premised s. Paul enters the Truth of the Doctrine of justification by Faith, in respect of Jew as well as Gentile, and more fully explains what he had said chap. 1. v. 17.

A N N O T A T I O N S.

(m) Tho' for as it denotes, by reason or on account of, rightly answers the Greek *ὑπὲρ*; yet it being taken in several senses, and the sense it is here taken in, amounting

TEXT.

TRANSLATION.

τι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐ-
 τῆς, 25 ἵνα τὴν πάρεσιν τῶν προγε-
 γοτότων ἁμαρτημάτων, ἐν τῇ ἀνοχῇ
 τοῦ Θεοῦ. 26 πρὸς ἔνδειξιν τῆς
 δικαιοσύνης αὐτῆς ἐν τῷ νῦν καιρῷ,
 εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δι-
 καιοῦντα ἢ ἐκ πίστεως Ἰησοῦ.

27 Πῶς ἔν ἡ καύχησις; ἐξ ἐκλεί-
 ας διὰ τοῦ νόμου; τῶν ἔργων;
 οὐκ, ἀλλὰ διὰ νόμον πίστεως. 28 Λο-
 γιζόμεθα † γὰρ πίστις δικαιῶσθαι ἄνθρω-
 πον χωρὶς ἔργων νόμου.

29 Ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐκ
 ἢ καὶ ἔθνων; ναὶ καὶ ἔθνων. 30 Εἰπέ-
 περ εἰς ὁ Θεός, ὅς δικαιώσῃ περιτο-
 μὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ
 τῆς πίστεως.

31 Νόμον ἔν καταργοῦμεν διὰ τῆς
 πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱσχύομεν.

clare his Righteousness * as to
 the Remission of Sins that are
 past, thro' the Forbearance
 of God:

26 To declare, *I say*, at this
 time his Righteousness; that
 he might be just, and the
 Justifier of him that is * of
 the Faith of Jesus.

27 Where then is Boasting?
 it is excluded: By what Law;
 Of Works? No, but by the
 Law of Faith.

28 * For we conclude, that
 a Man is justified by Faith,
 without the Works of the Law.

29. Is he the God of the Jews
 only? is he not also of the
 Gentiles? yes, of the Gentiles
 also.

30 Seeing it is One God, that
 shall justify the Circumcision
 by Faith, and the Uncircum-
 cision thro' Faith.

31 Do we then make void
 the Law thro' Faith? God for-
 bid: yea, we establish the Law.

Κεφ.

PARAPHRASE.

of, or *Passing over* as it were *unregarded*, Sins that are *past before*
our Repentance, thro' the Forbearance of God; *not willing that Any*
should perish, and therefore giving Men time to Repent, and waiting for
their Repentance. 26 God has thus set forth Christ to be a Propitiatory,
 to declare (*I say*) at this time, *i. e.* now under the Gospel, his Righteous-
 ness in both senses of the word, *viz.* a it signifies both his Divine Ju-
 stice, and also his way of Justification. As to the first sense, that he
 might appear to be Just in himself, *i. e.* to do nothing inconsistent with his
 own Divine Justice in thus Remitting or *Passing over* sins that are past,
 inasmuch as Christ has made Satisfaction for them by his Blood;) and,
 as to the last sense, that he might appear to be the Justifier of Him, that
 is of the Faith of Jesus, whether Gentile or Jew.

PARAPHRASE.

27 It has been observed *ch. 2. v. 17.* that the Jews rest on the Law for Justification, and so boast of it on that account; but in respect of what has been since offered, it may be demanded, Where then is any ground of Boasting to the Jew? To which may be truly answered, It is excluded. By what Law? By the (n) Law of Moses itself, considered in opposition to the Grace of the Gospel, in which sense it requires only an External Righteousness, consisting only in External Works, and so may be fitly stiled the Law (n) of Works? No, (for he that is justified by Works exclusively of the Grace of the Gospel, has whereof to Boast *ch. 4. v. 2.*) but by the Law of Faith, i. e. the Gospel, which is properly called a Law, as it contains a Body of Precepts, the performance whereof is a Condition necessary to our Justification; and the Gospel is peculiarly stiled the Law of Faith, inasmuch as the Obedience required to its Precepts do spring out of Faith in Christ. By this Law of Faith is Boasting excluded: 28 For from the Reasons afore alledged we rightly conclude, that a Man, whether Jew or Gentile, is justified by Faith, altogether without the Works of the Law: and consequently the Jew has no reason to Boast on account of the Law, since He cannot be justified by the observance of it in the sense we are speaking of.

29 Nor has the Jew any better Reason to Boast, as to the matter of Justification, in respect of God, as it is observed they do (*ch. 2. v. 17.*) For is he the God of the Jews only? is he not also of the Gentiles? yes, of the Gentiles also. 30 Seeing it is now manifested by the Gospel, that He is One and the same God, that shall justify the Circumcision or Jew by Faith, and the Uncircumcision or Gentile thro' Faith; and consequently both Jew and Gentile after the same way. Compare *ch. 10. 12.*

31 Do we then make void the Law thro' our Doctrine of Justification by Faith? God forbid: yea on the contrary, we establish the Law: forasmuch as we shew, that this our Doctrine is witnessed by the Law itself, (*v. 21.*) and that the Law is our School-master to bring us to Christ, who is the End of the Law (*Gal. 3. 4. Rom. 10. 4.*) Moreover

our

IX.

From the Premises S. Paul observes also, that the Jews had no grounds of Boasting on account of the Law, since they were not to be thereby justified, considered in opposition to the Gospel.

X.

Nor had the Jews any Ground to Boast of God, as to the matter of Justification, since He will justify both Jew and Gentile the same way.

XI.

S. Paul briefly obviates that Objection, that Justification by Faith makes void the Law.

ANNOTATIONS.

amounting to the same with, as to or concerning, I have therefore chosen to render it this last way here, as making the sense more clear; and indeed there are instances in other Greek Writers, that *ὑπὲρ* is used sometimes for the same as *κατά*; and so it seems to be used twice *ch. 8. v. 10.*

+ That the true Original Reading is *ἵνα*, not *ὅτι*, is reasonable to think, not only because the former Reading is retain'd in the most Ancient MSS. (as *Alex. Clem.*) and followed by some of the most Antient Versions, (as *Vulg. Lat. and Arab.*) but also because it is most suitable as to the sense. For *v. 28.* is not an Inference drawn from *v. 27.* as *ὅτι* would import; but on the contrary *v. 28.* is a Reason of what was said *v. 27.* and so is fitly connected by *ἵνα*.

(n) See Bp Bull's *Examen Censurae*, Resp. ad Animadvers. 12. § 5.

TEXT.

TRANSLATION.

Κεφ. δ'. Τί οὖν ἐρῶμεν Ἀβραάμ
τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρ-
κα; 2 εἰ γὰρ Ἀβραάμ ἐξ ἔργων
ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ
πρὸς τὸν Θεόν. 3 τί γὰρ ἡ γρα-
φή λέγει; Εἰσέτευσε ὁ Ἀβραάμ τῷ
Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύ-
νην. 4 τῷ ὅμως ἐργαζομένῳ ὁ μισθὸς
καὶ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ
τὸ ὀφείλημα· 5 τῷ δὲ μὴ ἐργαζο-
μένῳ, πιστεύοντι δὲ ἐπὶ τῷ δικαιούντι
τὸν ἀσέβη, λογίζεται ἡ πίστις αὐτοῦ εἰς
δικαιοσύνην,

6 Καθάπερ καὶ Δαβὶδ λέγει τὸν
μακαρισμὸν τῷ ἀνθρώπῳ, ᾧ ὁ Θεὸς
λογίζεται δικαιοσύνην χωρὶς ἔργων.

Chap. IV. What shall we say then that Abraham our Father has found as to the Flesh?

2 For if Abraham was justified by Works, he has whereof to Boast; but * *he has not whereof to Boast* before God.

3 For what saith the Scripture: Abraham believed God, and it was accounted to him for Righteousness.

4 Now to him that Worketh, is the Reward not accounted of Grace, but of Debt:

5 But to him that Worketh not, but believes on him that justifies the Ungodly, his Faith is accounted for Righteousness.

6 Even as David also describes the Blessedness of the Man, to whom God accounteth Righteousness without Works.

7 Μακά-

PARAPHRASE.

our Doctrine differs from the Law rightly understood, only as the substance do's from its shadow: we preach Christ, the True Propitiatory or Mercy Seat (v. 25.) typified by that under the Law; we preach Spiritual Circumcision or Purity of Heart, (ch. 2. v. 29.) typified by the Circumcision of the Flesh. And as the Legal Types were fulfilled, and so naturally ceased to be of any longer use by the coming of Christ the Antitype, so lastly the Moral part of the Law was fulfilled, i. e. raised to the highest degree of Perfection and Obligation by Christ, and incorporated by him into his Own Law, and consequently what our Saviour says Matt. 5, 17, is most true, viz. that he came not to Destroy the Law, but to fulfill it, and also (as is here said) to Establish the Moral and Spiritual part of it, by making it of Perpetual Obligation.

XII.
Abraham him-
self was justified
by Faith, or Grace
of the Gospel.

Chap. IV. What has been afore alledged, shews, that the Jews are indeed to be justified Ordinarily by Faith; but is the same to be understood also of the Extraordinary Persons among the Jews, even of Abraham? What shall we say then that Abraham our Father hath found, considered as to the (o) Flesh, i. e. as to his Natural State or Life before

PARAPHRASE.

fore his Call, and also as to the Circumcision of his Flesh after his Call? We shall consider him in both respects, and first as to his Natural State or Life before his Call. 2 For if Abraham (p) was justified by Works done purely by the guidance of the Law of Nature without the Grace of the Gospel, he has whereof to Boast before God comparatively, (i. e. he has more to Boast of, than he that is justified by Works done thro' the Grace of the Gospel:) But he has not whereof to Boast even comparatively before God on this account; therefore he was not justified by the Works we are speaking of. The Minor Proposition is clear. 3 For what says the Scripture? Abraham believed God, and it was accounted to him for Righteousness (Gen. 15. 6.) 4 Now to him that worketh, or do's his Duty purely by the guidance of the Law of Nature, and so of his own will and strength, without the Grace of the Gospel and Faith in God's Promises thro' Christ, to such an one Faith is not accounted for Righteousness, or (which comes to the same) to such an one is the reward, or Justification, not accounted of Grace, i. e. of the Grace of the Gospel, or of the Grace of God in Christ, but comparatively (p) of Debt. 5 But to him that worketh not, or do's not his Duty, out of the Principle of bare Natural Religion, but is so far from this, that contrary to the Light of Nature he has run into Enormous sins, as Idolatry itself, and is brought to Repentance and Newness of Life by Faith, whereby he believes on Him that justifies the Ungodly, i. e. believes All the Promises of God made to him, and especially that Principal one, that he will justify upon his Repentance Him that has been afore Guilty of the most Enormous sins, even Idolatry; to such an one indeed his Faith is accounted for Righteousness, or (which is the same) the Reward of Justification is accepted not of Debt, but of Grace. Now this was plainly Abraham's case (as appears from Josh. 24. 2. compared with Gen. 12. 1, &c.) and plainly shews the Unreasonableness of the Jews in excluding the Gentiles from God's Grace or Favour, and thinking so contemptibly of them, for being Idolaters; since Abraham was once no Better Himself.

6 That such was the Justification of Abraham, may be further confirmed, inasmuch as it is even such as David also, that other most extraordinary Person of the Jewish Nation, describes (Psal. 32. 1, 2.) where he describes the Blessedness of the Man, to whom God accounteth Righteousness, without such Works, (q) as are done by the bare Guidance of the Law, either of Nature or of Moses, exclusively of the Grace of

XIII.
Justification by
Faith proved from
David's words,
Psal. 32. 1, 2.

ANNOTATIONS.

(p) The word *Flesh* is frequently opposed in N. T. to the Divine Revelation, Grace, or Spirit. See *Matth.* 16. 17. *Gal.* 1. 16. It is also taken in a peculiar respect to Circumcision, as *Gal.* 6. 12.

(p) See *Bp. Bull's Harm. Apost. Dissert. post. c. 12. n. 16. &c.*

(q) See *Dr Grabe's Annot. 2. on cap. 12. Dissert. Post. of Bp. Bull's Harm. Ap.*

(r) See.

TEXT.

TRANSLATION.

7 Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. 8 Μακάριος ἄνθρωπος ὃς οὐ μὴ λογίσεται Κύριον ἁμαρτίαν.

9 Ο μακαρισμός οὖν ἔστος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογιάθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, 10 Πῶς οὖν ἐλογιάθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. 11 καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογιᾶσθαι καὶ αὐτοῖς τὴν δικαιοσύνην. 12 καὶ πατέρα θεριτομῆς, τοῖς οὐκ ἐκ θεριτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τῆς πατρὸς ἡμῶν Ἀβραάμ.

13 Οὐ γὰρ διὰ νόμον ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι

7 *Saying*, Blessed are they, whose Iniquities are forgiven, and whose sins are covered:

8 Blessed is the Man, to whom the Lord will not account sin.

9 Comes this Blessedness then upon the Circumcision only, or upon the Uncircumcision also? for we say, that Faith was accounted to Abraham for Righteousness.

10 How was it then accounted? when he was in Circumcision, or in Uncircumcision? not in Circumcision, but in Uncircumcision:

11 And he received the sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being Uncircumcised; that he might be the Father of All them that Believe, tho' they be Uncircumcised; that Righteousness might be accounted to them also:

12 And the Father of Circumcision, to them who are not of the Circumcision only, but also walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.

13 For the Promise that he should be the Heir of the World, αὐτοῦ,

ANNOTATIONS.

(r) See verse 23—25.

(f) The Promise here mentioned is said to be made to Abraham or his Seed; and consequently by being Heir of the World, can't be denoted Abraham's being Father of All the Faithfull in the World; forasmuch as in this sense the Promise could belong only to Abraham, not to his Seed: Wherefore the expression of being Heir of the World seems to be best explain'd by what S. Paul says of All the Faithfull, 1 Cor. 3. 21. &c. All things are yours, Whether Paul, or Apollos, or Cephas, or the WORLD, &c. All are yours &c. So 1 Tim. 4. 8. Godliness is Profitable to All things, having the PROMISE of the Life that now is, and of that which is to come.

(r) See

PARAPHRASE.

of the Gospel or Faith: 7 Saying, Blessed are they whose Iniquities are forgiven, and whose Sins are covered: 8 Blessed is the Man to whom the Lord will not account or impute Sin. In which words David plainly shews, that Justification includes the forgiving of Iniquities; and therefore is attainable not by Works exclusively of Faith or the Grace of the Gospel, but by Faith in Christ or the Grace of the Gospel, according to the terms whereof our Iniquities are forgiven upon our Repentance for Christ's sake.

9 It has been proved, both from the example of Abraham, and words of David, that neither the One nor the Other of them, and consequently not the most Extraordinary Persons of the Jewish Nation were justified by Works in general exclusively of the Grace of the Gospel. We are next to prove, that No one of the Jewish Nation, not Abraham himself, was justified particularly by Circumcision exclusively of the Grace of the Gospel.

Cometh this Blessedness then (of which David speaks, and which is (q) a principal part of Justification) upon the Circumcision only, or upon the Uncircumcision also: for we say, i. e. have proved from Scripture (viz. v. 3.) that Faith was accounted to Abraham for Righteousness, which is the same as to say, that Abraham was justified by Faith, 10 How was it (viz. his Faith) then accounted for Righteousness? when he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision: 11 And he received the sign of Circumcision, as a Seal of the Righteousness of the Faith, i. e. as a most certain Assurance of his being justified by the Faith, which he had yet being Uncircumcised. And this was so ordered by the infinitely wise Providence of God, that he might hereby (r) appear to us to be appointed by God as the Father of All them that Believe, tho' they be Uncircumcised; and consequently that such being his true Spiritual Children, and so Heirs of the Spiritual Promises made to Him and his Spiritual Seed, Righteousness might be accounted to them also, as well as to Himself, tho' they were Uncircumcised. 12 And this (viz. Abraham's receiving Circumcision, only as a Seal of the Righteousness of Faith which he had yet being Uncircumcised) was so order'd by the infinitely wise Providence of God, that hereby he might appear also to be appointed by God as the Father (in a spiritual sense) of the Circumcision namely to them who are not of the Circumcision only, (i. e. not only are Circumcised) but also walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.

13 I say, such Jews as are not only circumcised, but also walk in the steps of that Faith of Abraham, which he had being yet Uncircumcised, are to be esteemed the true Children of Abraham in a spiritual sense, according to the design of God; the Children to whom appertain the Spiritual Promise made to Abraham: For the Promise, that He should be the Heir of the (s) World, i. e. should inherit the Blessings pertaining

XIV.

Abraham was admitted into a state of Justification, whilst He was Uncircumcised; and this to a twofold end, one in respect of the Gentiles, the other in respect of the Jews.

XV.

The Promise of Spiritual Blessings & Happiness was made to Abraham, and to his Spiritual Seed, not thro' the Law, but thro' Faith, and why.

TEXT.

TRANSLATION.

αὐτοῦ, τὸν κληρονόμον αὐτὸν εἶναι
τῷ κόσμῳ, ἀλλὰ διὰ δικαιοσύνης
πίστεως. 14 Εἰ γὰρ οἱ ἐκ νόμου,
κληρονόμοι, κεκένωται ἡ πίστις, καὶ
κατήργηται ἡ ἐπαγγελία. 15. Ο
γὰρ νόμος ὀργὴν κατεργάζεται· οὐ
γὰρ οὐκ ἔστι νόμος, οὐδὲ παραβά-
σις. 16 Διὰ τῆτο ἐκ πίστεως, ἵνα
κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν
τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
οὐ τῷ ἐκ τῆ νόμου μόνον, ἀλλὰ
καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι
πατὴρ πάντων ἡμῶν, (17 καθὼς
γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν
τέθεικά σε) κατέναντι οὗ ἐπίστευσε
Θεοῦ, ὃ ζωοποιεῖ τοὺς νεκροὺς,
καὶ καλῶντος τὰ μὴ ὄντα ὡς ὄντα.

18 ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι
ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πα-

was not to Abraham or to his
Seed, thro' the Law, but thro'
the Righteousness of Faith.

14 For if they which are of
the Law, be Heirs, Faith is
made void, and the Promise
made of none effect.

15 For the Law worketh
Wrath: for where no Law is,
there is no Transgression.

16 Therefore it is of Faith,
that it might be of Grace; to
the end the Promise might be
sure to All the Seed, not to that
only which is of the Law, but
to that also which is of the
Faith of Abraham, who is the
Father of Us All.

(17 As it is written: I have
made thee a Father of * the
Many Nations)* answerable to
Him whom He believed, even
God, who quick'neth the Dead,
and calls those things which be
Not, as tho' they were:

18 Who against hope believed
in Hope, that he might become
τέρας

ANNOTATIONS.

(r) See my Præmial Disc. §. 25.

(u) Abraham is stiled the Father of the Faithfull, as being such by God's De-
signation: I have made or put thee a Father of the Many Nations, as v. 17. where
see more in Note (x).

(x) It is observable that Gen. 17. 4. the Hebrew is **וְהָיִיתָ לְאָבִי**
Thou shalt be for or as a Father of the Multitude of Nations; and so verse 5.
וְהָיִיתָ לְאָבִי I have given or put thee a Father of the Multitude
of the Nations. Where by the Multitude of Nations can properly be understood
no other than All the several Nations of the Whole World. And so both these
Texts can well be understood of Abraham only in a Spiritual sense, as he was
look'd upon by God as the Common Father of All Believers whether Jews or
Gentiles. As for the Numerousness of Abraham's Natural Posterity, that is
particularly and distinctly mentioned and promised in the verse following, viz.
v. 6. And I will make thee exceeding Fruitfull, and I will make (not the Multi-
tude of Nations, but only) Nations of thee; which was verified by the Nations
of the Ishmaelites, Midianites, Edomites, and Israelites, &c. It is of this last Pro-
mise that the Apostle is to be understood v. 18,—22. For it was in respect of
Abraham's

PARAPHRASE.

pertaining to this World and that which is to come, was not made to Abraham or his Seed, thro' the Law, but thro' the Righteousness of Faith, or Grace of the Gospel. 14 For (whereas the Seed of Abraham considered as the Common Father of the Faithfull, may be fitly distinguished into two sorts, the one of the Law or Circumcision, as the Jews; the other of the Uncircumcision, as the Gentiles) if they only, which be of the Law, are Heirs of the said Promise, and so can only be justified, then Faith is made void, as to the said matter of Justification, and the Promise made by God to Abraham and his Spiritual Seed is made of none effect. 15 For the Law, considered in opposition to the Gospel, is so far from tending to justify us, that on the contrary it only gives us the Knowledge of sin without Grace or Power to avoid it, and so only worketh Wrath; instead of justifying us, it renders us more obnoxious to the Divine Wrath, than we should have been without it: for where no Law is, there is no Transgression, and so no provocation of the Wrath of God. 16 Therefore (since the Promise is not attainable by the Law, and so would be of no effect, was it not attainable some other way) it, i. e. the attaining or inheriting of the said Promise, is of Faith, that so it might be (t) of Grace, which both Jew and Gentile stand in need of as to Justification: and so further, to the end the Promise might be sure to All the Seed of Abraham, not to that only which is of the Law, but to that also, which tho' Uncircumcised, is of the Faith of Abraham, who in respect of Faith is stiled the (u) Father of Us All that believe, whether Jew or Gentile, 17 (As it is written, I have made thee (u) a Father (x) of the Many, i. e. All, Nations, and that) answerable to Him, whom he believed, even God, who is the Father of All Believers, Gentiles as well as Jews, and who quickens the Dead, and calls things that are not, as if they were: whereby may be understood, both God's quickning Abraham's Body now Dead, and the Deadness of Sara's Womb, and God's looking on the Natural Posterity of Abraham, which was to come, as then existing; and also God's quickning the Gentiles then Dead in sin, by raising them to Newness of Life, and his calling them, (the said Gentiles) who were then not his People, as if they were; and probably both senses were intended by the Apostle.

18 It has been already shewn, that Abraham was justified by Faith, and for a further illustration, if not confirmation thereof, it may be of use to observe here the extraordinary Greatness of his Faith. He was then One, (as we learn from the account given of Him by Moses) who against, or beyond all natural grounds of Hope, believed in Hope, i. e. hoped

XVI.
The Greatness of
Abraham's Faith
is described.

A N N O T A T I O N S.

Abraham's Natural Posterity, that it was said, so shall thy Seed be, (as appears Gen. 15. 2.—5.) as also in this respect it is related in the following verse; That He believed, and it was accounted to him for Righteousness.

H

(y) The

TEXT.

TRANSLATION.

τέρα πολλῶν ἔθνων, κατὰ οἱ εἰρη-
 μένον, Οὕτως ἔσται τὸ σπέρμα σοῦ.
 19 καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ
 κατενόησε τὸ ἑαυτοῦ σῶμα ἥδη νεκ-
 ρωμένον, ἑκατονταέτης που ὑπάρ-
 χων, καὶ τὴν νέκρωσιν τῆς μήτρας.
 Σάρρας. 20 εἰς δὲ τὴν ἐπαγγελ-
 λίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπι-
 στία, ἀλλ' ἐνεδυναμώθη τῇ πίστει,
 δοὺς δόξαν τῷ Θεῷ. 21 καὶ πλη-
 ροφορηθεὶς, ὅτι ὁ ἐπηγγέλται, δυ-
 νατός ἐστι καὶ ποιῆσαι. 22 διὸ καὶ
 ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

23 Οὐκ ἐγράφη ἥ δι' αὐτὸν
 μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλ-
 λά καὶ δι' ἡμᾶς, οἷς μέλλει λογίζε-
 σθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραν-
 τα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,
 25 ὃς παρεδόθη διὰ τὰ παραπτώματα
 ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Κεφ. ε'. Δικαιοφύεντες ἔν ἐκ πί-
 στως, εἰρήνην ἔχομεν πρὸς τὸν Θεόν
 διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 2 (δι' ὃ καὶ τὴν προσαγωγὴν ἐσχή-
 καμεν τῇ πίστει εἰς τὴν χάριν ταύ-
 την, ἐν ᾗ ἐστήκαμεν) καὶ καυχώ-
 μεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

the Father of Many Nations,
 according to that which was
 spoken; So shall thy Seed be.

19 And being not Weak in
 Faith, he considered not his
 Own Body now Dead, He be-
 ing about an Hundred years
 old, nor yet the Deadness of
 Sara's Womb:

20 He stagger'd not at the
 Promise of God thro' Unbelief,
 but was strong in Faith, giv-
 ing Glory to God:

21 And being fully perswad-
 ed, that what he had promised,
 He was Able also to perform.

22 And therefore it was
 accounted to Him for Righte-
 ousness.

23 Now it was not written
 for his sake alone, that it was
 accounted unto Him:

24 But for * Our sake also,
 to whom it shall be account-
 ed, if we Believe on him that
 raised up Jesus our Lord from
 the Dead,

25 Who was delivered for
 our Offences, and was raised
 again for our Justification.

Chap. V. Therefore being
 justified by Faith, we have
 Peace towards God thro' our
 Lord Jesus Christ.

2 (By whom also we have
 * had access by Faith into this
 Grace, wherein we have stood)
 and we * Boast in Hope of the
 Glory of God.

3 Οὐ

ANNOTATIONS.

(γ) The former part of this v. 2. seems best to be understood as a Parenthesis;
 and so, that being omitted, the Connexion to stand thus: *We have Peace towards
 God thro' our Lord Jesus Christ, and we Boast—*

(z) Προσα-

PARAPHRASE.

hoped by the strength of his Faith, that he might become the Father (x) of Many Nations, according to that which was spoken by God, shewing him the number of the stars, and saying, So shall thy seed be (Gen. 15. 5.) 19 And being not weak in Faith, He considered not his own Body now Dead, as to its natural state in respect of Procreation, He being about an hundred years old, nor yet the like Deadness of Sara's Womb; 20 notwithstanding this He staggered not at the Promise of God (viz. that He should be the Father of Many Nations) thro' Unbelief; but was strong in Faith, giving Glory to God by the just Notions he had of his Attributes; 21 and according to such his Notions being fully perswaded, that what he had promised, he was, not only as the God of Truth, Willing; but as an Omnipotent God, Able also to perform. 22 And therefore, viz. because of such its strength or greatness, it, i. e. his Faith, was accounted to him for Righteousness.

23 Now it was not written for His sake only, i. e. only for Abraham's Commendation, that it, viz. his Faith, was so accounted to him; 24 but for Our sake also, namely to teach us, that We, Gentiles as well as Jews, are those, to whom it, i. e. Faith, shall be accounted for Righteousness, tho' we are uncircumcised, like as it was to Abraham yet uncircumcised, if we Believe on Him, i. e. God, in like or more difficult matters, as that He raised up Jesus our Lord from the Dead, 25 and that our Blessed Lord was the Redeemer of the World, who was delivered to Death in order to suffer and atone for our Offences, and was raised again for our Justification, i. e. as an Evidence, that God had accepted of his Death as a Satisfaction for Our Sins past, and would justify Us finally, if we lived according to the Law of Christ for the future.

Chap. V. Therefore being justified (i. e. absolved from our sins past, and admitted into a state of Justification or Salvation) by Faith, We, Gentile Christians, have Peace towards God, without Circumcision, or the Observance of any other part of the Mosaical Law, as opposed to the Gospel, namely only thro' our Lord Jesus Christ, (y) (z by whom also it is, that We (z) have had access or admittance by Faith in him into this state of Grace, wherein we True Believers have hitherto (z) stood, notwithstanding the opposition made Us by the Jews and Judaizers) and having thus Peace towards God, (y) We Boast (on Better Grounds, than our Opposers do) in the Hope of the Glory of God, i. e. of the Glory prepared and reserved for us in Heaven by God, upon our performing the Conditions required of us in the Gospel.

3 And

ANNOTATIONS.

(z) Προσχωρῶν ἰσχύαμεν — and ἰσχύαμεν, Both Verbs of the Preterperfect Tense; and so of a different Sense from ἴχομεν, viz. εἰχόμεν before them, and καυχώμεθα after them: which difference of senses seems to make it the more requisite to understand the foremention'd Parenthesis.

H 2

(zz) S. Paul

XVII.

For what End it is taken notice of in the history of Abraham, that his Faith was accounted to Him for Righteousness.

XVIII.

The Apostle opposes the Particulars, wherein the True Christians justly Boast, to those wherein the Jews and Judaizers vainly Boasted. And first the True Christians Boast in the Hope of the Glory of God.

TEXT.

TRANSLATION.

3 Οὐ μόνον ἥ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, (εἰδότες ὅτι ἡ θλίψις ὑπομονὴν, κατεργάζεται· 4 ἡ ἥ ὑπομονὴ, δοκιμὴν· ἡ ἥ δοκιμὴ, ἐλπίδα· 5 ἡ ἥ ἐλπίς δὲ καταικονομεῖ, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. 6 Ἐτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, ὑπὲρ ἡμῶν ἀπέθανε. 7 μόλις γὰρ ὑπὲρ δικαίῃς τις ἀποθνήσκει· ὑπὲρ γὰρ τοῦ ἀγαθῆς τάχα τις καὶ τολμᾷ ἀποθάνειν. 8 συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. 9 πολλῶ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθήσόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες κατήλλαγμεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέμεθα σωθήσόμεθα ἐν τῇ ζωῇ αὐτοῦ.)

11 Οὐ μόνον δὲ, ἀλλὰ καὶ καυ-

3 And not only so, but We Boast in Tribulations also, (knowing that Tribulation worketh Patience;

4 And Patience, Experience; and Experience, Hope;

5 And Hope makes not Ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost that is given unto Us.

6 For when we were yet without strength, in due time Christ died for the Ungodly.

7 For scarcely for a Righteous Man will one dye; yet peradventure for a Good man some would even dare to dye.

8 But God commends his Love to Us, in that while we were yet Sinners, Christ died for Us.

9 Much more then, being now justified by his Blood, shall we be saved from Wrath thro' Him.

10 For, if when we were Enemies, We were reconciled to God by the Death of his Son; much more being Reconciled, shall we be saved by his Life.

11 And not only so, but We
χόμεθα

ANNOTATIONS.

(xx) S. Paul having said, that the True Christian Boasts in Tribulations, proceeds immediately to shew that He do's so not without Good Reason, and the illustration of this Reason carried him to take notice of the Great Love of God, and the Great Assurance the True Christian has thereby of Salvation; after which he returns v. 11. to the chief point in hand, viz. Of what the True Christian Boasts. And as having said v. 1. *We Boast in Hope of the Glory of God*, he adds v. 2. *And not only so, but we Boast in Tribulations also*; so he adds again in the last place v. 11. *And not only so, but we also Boast in God*. Whence it is not

PARAPHRASE.

3 And therefore We not only so Boast in the Hope of Glory, but We Boast in Tribulations also, (as (22) knowing that Tribulation worketh in Us, i. e. is a Means to beget in Us, Patience; 4 and Patience worketh Experience, or a Proof of our Sincerity in performing the Conditions of Obedience required of Us in the Gospel; and such Experience worketh in us the foremention'd and that a well-grounded Hope; 5 and such an Hope makes not Ashamed, never gives them that have it, occasion to be Ashamed, or Repent of having thus Hoped in God thro' Christ. Of which there is this undeniable Evidence, viz. because a sense of the Love of God is shed abroad in our Hearts by the Holy Ghost, that is given to Us Believers, as the Earnest of our Future Inheritance, (Eph. 1. 13. and 4. 30.) and a Consequent of our Faith (Gal. 3. 14.) And of this Love of God to Us, even before we Believed, the Gospel gives us the highest Demonstrations. 6 For when we were yet (a) without strength to do Good, in God's due or appointed time Christ died for Us, being then of the number of the (a) Ungodly, i. e. Idolaters. 7 Which surely is an high degree of Love, beyond Humane Example: for scarcely for a Righteous, or barely Just Man will Any One be willing to Dy: yet peradventure for a Good, i. e. Highly Kind and Charitable Man some would even dare to Dy. 8 But God commends his Love towards Us, in that whilst We Gentiles were yet a Body of Profligate (a) Sinners, Christ died for Us. 9 Much more then, being now justified (i. e. absolved from our Sins past) by his Blood, shall we be saved from the Wrath to come thro' Him, if we are not wanting to perform for the future the Conditions of Salvation required by the Gospel on our part. 10 For if when we were no other then Open Profess'd (a) Enemies to God, we were Reconciled to God by the Death of no other a Person than His Son: Much more being now Reconciled, shall we (upon performing the Conditions He requires of us) be saved by His Life, i. e. since he ever liveth to make Intercession for Us, and so is Able to save us to the uttermost, that come unto God by Him; (Hebr. 7. 25.) forasmuch as the Father has given him Power over All Flesh, that he should give Eternal Life to as many as He has given him.)

11 From what has been alledged it appears, that We by Faith in Christ have good Reason to Boast not only in the Hope of the Glory of God, but also in Tribulation, as working and confirming that Hope, to which I must add in the last place: And not only so, but We Christians, tho' Gentiles, also (b) Boast (and that on better grounds than the Jews)

XIX.
Secondly, they Boast also in Tribulations, as tending to Work or produce the Hope forefaid.

XX.
Thirdly, they Boast in God himself, as being now thro' Christ Reconciled to them.

ANNOTATIONS.

not to be doubted, but all from Knowing v. 3. to v. 11. is to be understood best as a Parenthesis.

(a) S. Paul seems to make use of these Epithets, ἀδυνάμει, ἀσυνείσ, ἀμαρτωλοί, ἐχθροί, as the Appellations commonly made use of by the Jews to denote the Gentiles.

(b) The Apostle ch. 2. v. 17. takes notice that the Jew Rested in the Law and

TEXT.

TRANSLATION.

χόμενοι ἐν τῷ Θεῷ διὰ τῆς Κυρίας
ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν
καταλλαγὴν ἐλάβομεν.

also Boast in God thro' our
Lord Jesus Christ, by whom
we have now received the Re-
conciliation.

12 Διὰ τῆς τοῦ, ὥσπερ δι' ἐνὸς ἀνθρώ-
που ἡ ἁμαρτία, εἰς τὸν κόσμον εἰσῆλθε,
καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ ὕτως
εἰς πάσας ἀνθρώπους ὁ θάνατος, διήλθεν,
ἐφ' ᾧ πάντες ἥμαρτον. 13 Ἀχρι γὰρ
νόμου ἁμαρτία ἦν ἐν τῷ κόσμῳ ἁμαρ-
τία ἣ ἔκ ἐλλογεῖται, μὴ ὄντος νόμου.

12 Wherefore, as by One
Man Sin entred into the
World, and Death by Sin;
and so Death passed upon All
men, for that All Sinned:

(13 For untill the Law Sin
was in the World, but Sin is
not imputed, when there is no
Law.

14 Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ
Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τῆς μὴ
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τῆς
μέλλοντος, 15 Ἀλλ' ἔχ' ὡς τὸ δωρεά-
πῶμα, ὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ
τῆς ἐνὸς παραπτώματι οἱ πολλοὶ ἠπώσαντο,
πολλῷ ἡ χάρις τῆς Θεοῦ, καὶ ἡ δωρεὰ

14 Nevertheless Death reign'd
from Adam to Moses, even
over them that had not sinned
after the Similitude of Adam's
transgression, who is the Fi-
gure of Him that was to come.

15 But not as the Offence,
so also is the Free-gift. For if
thro' the Offence of One * the
Many died; much more the
Grace of God, and the Gift by

ANNOTATIONS.

so Boasted of it and God. In chap 3. v. 27—30. He infers that the Jew had no Ground for any such Boasting. And here ch. 5. v. 2, 3, 11. he opposes the Particulars wherein the True Christian justly Boasts, to the Vain Boastings of the Jew or Judaizer.

(c) In this first part of the Comparison between *Adam* and *Christ*, the Apostle having said, or at least intimated, that *All sinned*, i. e. became Mortal in *Adam*, he proceeds immediately v. 13 and 14. to shew, how that All that lived between *Adam* and *Moses* died for the Sin of *Adam*; and then having observed in the latter part of v. 14. that *Adam* was a Figure of *Christ*, he immediately observes (v. 15, 16, 17.) that this was to be understood with some Limitations: After which v. 18, 19. he reassumes the first part of the Comparison began v. 12. and compleats the Comparison by adjoining the other part thereto. Hence v. 13—17. is to be best understood as a Parenthesis, for which reason I have in the Paraphrase included it between two Hooks; because there was occasion of inserting other Parentheses in paraphrasing those verses; that so I might avoid the Confusion that might arise from Parentheses included one within the other.

(d) The whole Force of *S Paul's* Argument drawn from the Comparison between *Adam* and *Christ*, lies upon this, that All men died for *Adam's* Sin, not for their Own Sin; and therefore it is necessary to understand the verb *Sinned* here

PARAPHRASE.

in God, thro' our Lord Jesus Christ, by whom, *tho' Uncircumcised*, We have now received Reconciliation with God, notwithstanding our former Idolatry and other Impieties.

12 Wherefore, *i. e.* by reason of the Reconciliation, which we Gentiles have now received by Christ (v. 11.) it is observable, in respect to the present Controversy, that as (c) by One Man, Adam the Common Father of Jew and Gentile, Sin entered into the World, and Death by Sin; and so Death passed upon All Men, for that All (d) sinn'd in Adam, *i. e.* by his Disobedience (v. 19.) were made, *i. e.* dealt with as Sinners, and so became Mortal like Adam himself. [13 (c) I say, Mortality thus befell All Mankind for the Sin of Adam in Eating the Forbidden Fruit: for 'tis true indeed, that from the Fall of Adam untill the Law of Moses Sin was in the World, Men not following the Dictates of Right Reason, and so sinning against the Law of Nature; but then 'tis true also, that Sin is not imputed unto Death, or so put to the account of the Sinner, as to make him liable to the Penalty of Death, when there is no Law, that positively denounces Death to the Sinner, as the Penalty of transgressing the said Law; and such is the Law of Nature. Wherefore such as dyed before the Law of Moses, dyed not for their own Sins against the Law of Nature; 14 But it was for the Sin of Adam, that Death reign'd from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, viz. by transgressing a Law positively denouncing Death to the Transgressor, as did Adam, who (as shall be shewn by and by v. 18, 19.) is the Figure, or Resemblance, of Him, *i. e.* the Adam, that was to come, namely Christ. 15 But when I say Adam is the Figure of Christ, this is not to be understood in the strictest sense, as if there was an Exact Correspondency, between the Two members of the Comparison, Adam and Christ, all along: for on the contrary, not as the Offence, or Fall of Adam, so also is the Free, or Gracious, Gift of God thro' Christ in the Circumstances here specified (v. 15, 16, 17.) For if thro' the Offence or (dd) Fall of One, viz. Adam, (e) the Many, *i. e.* All Men, died, or became subject to Mortality; much more the Grace or Favour of God, and the Gift of (f) Righteousness, and so

XXI.
The Apostle further observes, that the Gentiles were capable of Justification as well as the Jews: forasmuch as Adam was the Type of Christ, and consequently the Benefits procured by Christ's Death were to be of Equal extent with the Damage brought on Mankind by the Fall of Adam.

ANNOTATIONS.

here as used in a figurative Sense; and the word so taken makes up a Proposition certainly true, as being no other than what is expressly asserted by S. Paul elsewhere, that in Adam All died, *i. e.* became Mortal. In a literal sense it can't be true, as Dr Whistby has largely shewn.

(dd) Παράπτωμα here rendred *the Offence*, do's literally import a Fall, and so is very properly made use of by the Apostle to denote *the Offence*, whereby Adam fell.

(e) Οἱ πολλοί is used by Greek Writers to denote *the Multitude*; and 'tis requisite to understand it here, as used by the Apostle to denote *the Multitude* or *Mass* of Mankind, and so to be Equivalent to *All Men*. And accordingly v. 18, 19 we find the words πάντες and οἱ πολλοί plainly used as Equivalent.

(f) So it is expressly called v. 17.

TEXT.

TRANSLATION.

ἐν χάριτι τῇ τῷ ἐνὸς ἀνθρώπου Ἰησοῦ
 Χριστοῦ εἰς τὰς πολλὰς ἐπερίσσευσε.
 16 καὶ ὅχι ὡς δι' ἐνὸς † ἁμαρτήματος,
 τὸ δῶρημα· τὸ μὲν γὰρ κῆμα ἐξ ἐνὸς
 εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ
 πολλῶν παραπτωμάτων εἰς δικαίωμα.
 17 εἰ γὰρ ‡ ἐν τῷ ἐνὶ παραπτώματι ὁ
 θάνατος ἐβασίλευσε διὰ τῆς ἐνὸς,
 πολλῷ μᾶλλον οἱ τὴν περιστείαν τῆς
 χάριτος, καὶ τῆς δωρεᾶς ‡ δικαιο-
 σύνης λαμβάνοντες, ἐν ζωῇ βασι-
 λεύησιν διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ.
 18 Ἀρα ὅτι ὡς δι' ἐνὸς παραπτώματι
 εἰς πάντας ἀνθρώπους, εἰς κατάκριμα
 ἔτω καὶ δι' ἐνὸς δικαίωματος εἰς πάν-

Grace, which is by One Man
 Jesus Christ, has abounded un-
 to the Many.

16 And not as it was by One
 † Sin, so is the Gift : for the
 judgment was by One to Con-
 demnation, but the Free-gift
 is of Many Offences unto
 Justification.

17 For if * by One Offence
 Death reign'd thro' One ;
 much more they which re-
 ceive the Abundance of Grace,
 and of the Gift of Righteouf-
 ness shall reign in Life, thro'
 one Jesus Christ.)

18 Therefore as by One Of-
 fence judgment came upon All
 Men to Condemnation ; even
 so by One Act of Righteouf-
 ness the Free-gift came upon

T25

ANNOTATIONS.

† So *Theodoret*, and the Author of the Vulgar Latin, as also of the Syriack Translation read it; and so it is read also in the Alex. MS. as is observed by *Mr Lock*, tho' not by *Dr Mill*. And indeed the Difference of the Comparison between *Adam* and *Christ* here observed, seems plainly to require it should be so read.

‡ So it is read in the two most Antient MSS. the *Alexandrian* and *Clermontian*, and so it seems requisite to read it, there being a Tautology in the Common Reading.

(g) Since the Whole stress of this Comparison lies (as is afore observed) upon the Universality of the Damage accruing to Mankind by *Adam's* Fall, and the Universality of the Benefit accruing likewise to Mankind by *Christ's* Death; hence it is necessary, that under *Justification of Life* should be included the *Resurrection from the Dead*; forasmuch as the Benefit of *Christ's* Death shall *Actually* accrue to *All* Mankind, only in this sense of *Justification unto Life*. 'Tis true, that by the *Free-gifts* coming upon *All* Men unto *Justification of Life*, may be understood, the Capacity of attaining *Justification* unto *Eternal Life* restored to *All* mankind thro' *Christ*; but since that part of the Comparison, which relates to *Adam*, do's not proceed upon a bare Capacity, but upon what *Actually* befell *All* Mankind by the Fall of *Adam*; it hence seems requisite, that the other part of the Comparison, which relates to *Christ*, should likewise be understood not only of a Capacity, to which *All* Mankind was restored by *Christ*, but of somewhat that shall *Actually* accrue to *All* Men by *Christ's* Death, as is the *Resurrection from the Dead*.

(h) The

PARAPHRASE.

of Eternal Life, which God has given to Mankind by the Grace, which is (or which God hath shewn to Mankind) by or thro' One Man Jesus Christ, has abounded unto the Many or Mankind. And thus there is one signal Difference between the Type Adam, and Antitype Christ; inasmuch as the Gift of eternal Life, vouchsafed to Mankind in Christ, hath in it a great deal more of Mercy, than the Punishment of Temporal Death, inflicted on Mankind in Adam, hath of Severity. 16 And there is another signal Difference, inasmuch as not as it, i. e. the Fall, was by one Sin, so is the Gift of Righteousness in respect but of one Sin: for on the contrary, the Judgment indeed, or Sentence pass'd upon Adam, was occasioned only by one Offence to Condemnation, viz. unto Death or Mortality; but the Free-gift of Righteousness is in respect of many Offences unto Justification, i. e. unto the Remission of the said many Offences, and not only so, but the giving also of Eternal Life, upon performing the Terms of the Gospel. 17 For, to sum up the two forementioned Differences or Disparities together, if by one Offence Death reign'd over all Mankind thro' One, viz. Adam; much more they which receive the Abundance of God's Grace, and of the Gift of Righteousness (i. e. such as lay hold of, and truly embrace the abundant Grace of God, and so sincerely seek after and come up to the Righteousness of God, by fulfilling the Terms of the Gospel; which Easy and not Grievous Terms of the Gospel being of God's mere Grace in Christ given to us, as the Measures of that Righteousness, which he will in Christ accept unto Salvation; and also the Promise of Eternal Life to encourage us, and the Assistance of the Holy Spirit to enable us to seek after and come up to the said Righteousness, being both given us of God's mere Grace, hence the Righteousness here spoken of, may be most aptly styled the Gift of Righteousness: such, I say, as are here described) shall reign in Life, or receive the Crown of eternal Life, thro' one Jesus Christ. The Disparity between the Type Adam and the Antitype Christ having been sufficiently shewn, by what has been observed v. 12, 17. we may now proceed to that, wherein the Type and Antitype agree, viz. the universal Extent as of the Damage brought upon Mankind by Adam, so of the Benefit obtained for Mankind by Christ. In order hereunto, the former part of the Comparison abovementioned v. 12. must be reassumed, which in somewhat different Words amounts to this] 18 Therefore, i. e. by Reason of the Reconciliation mentioned v. 11. it follows; that as by one Offence in eating the forbidden Fruit Judgment came upon all Men to Condemnation unto Death, even so by one Act of Righteousness, viz. the Obedience of Christ to the Death of the Cross, the Free-gift came upon all Men unto Justification of (g) Life, i. e. through the free Mercy of God in Christ all Men are to be justified or absolved at God's appointed time from continuing under Death, the Punishment of Adam's Sin, namely by partaking of the Re-

TEXT.

TRANSLATION.

τας, ἀνθρώπους, εἰς δικαίωσιν ζωῆς.

19 ὥστε γὰρ διὰ τὸ ὡς ἀκούσας
τῷ ἐνὸς ἀνθρώπου ἁμαρτοῖσι κατε-
στάθησαν οἱ πολλοί, ἕτω καὶ διὰ τὸ
ὕπακούσας τῷ ἐνὸς δίκαιοι καταστα-
θήσονται οἱ πολλοί.

20 Νόμος ὃ παρεσλήθην, ἵνα πλε-
ονάσῃ τὸ παράπτωμα· ὃ δὲ ἐπλεόνα-
σεν ἡ ἁμαρτία, ὑπερεπέσχευσεν ἡ
χάρις.

21 ἵνα ὥστε ἐβασίλευσεν ἡ
ἁμαρτία ἐν τῷ θανάτῳ, ἕτω καὶ ἡ
χάρις βασιλεύσῃ διὰ δικαιοσύνης
εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ.

All Men unto Justification of Life.

19 For as by one man's Disobedience the Many were made Sinners; so by the Obedience of One shall the Many be made Righteous.

20 Moreover, the Law entered, that the Offence might abound: but where Sin did abound, Grace did much more abound:

21 That as Sin has reigned unto Death, even so might Grace reign by Righteousness, unto eternal Life, thro' Jesus Christ our Lord.

Κεφ.

PARAPHRASE.

Resurrection of the Body; and also all Men are put into a Capacity of being justified unto eternal Life, which they shall certainly inherit, if they are not wanting in performing their part of the Gospel-Covenant.

19 For as by One Man, i. e. Adam's Disobedience, the Many, or Multitude of Mankind were made, or (b) constituted in the State of Sinners, i. e. in a State of Mortality; so by the Obedience of One, viz. Christ, shall the Many, or Multitude of Mankind be made, or constituted in the State of Righteous Persons, i. e. shall be loosed from the Bands of Death by the Resurrection; and not only so, but shall also be then constituted in a State of Immortality or Eternal Happiness, if they have performed the Conditions of Faith and Obedience required in the Gospel. The Use of the foregoing Comparison, in respect of the present Controversy, is this: that since the Benefit of Christ's Obedience is designed by God to be of an universal Extent, as well as is the Mischief of Adam's Disobedience; it will thence follow, that as the Gentiles as well as Jews were subjected to Mortality by the Fall of Adam, so the Gentiles as well as Jews are intended by God to be restored by Christ to a State of Life, as thereby is denoted not only a Partaking of the Resurrection from the Dead, but also a Partaking (or at least a Capacity of Partaking) of eternal Happiness.

20 Moreover, as the foregoing account of God's Oeconomy or Dealing with Mankind before the Law (as to the two different States of Life and Death) shews, that the Jews have no better Claim to Justifica-

XXII.
The Apostle shews that by reason of the Law, the Jews stand in need of Greater Grace, as to Justification, than the Gentiles.

P A R A P H R A S E.

tion, than the Gentiles; so the same will further appear from considering the Legal Oeconomy itself: the Law then entred (i) as it were by the by into the World, and only into some part of it, viz. among the Israelites or Jews, that the Offence of the same Nature with that, which occasion'd the Fall of Adam, viz. against a positive Law denouncing Death to the Transgressor of it, might abound, or be (k) multiplied, i. e. that Many Sins might have Death annex'd to them. Whence it clearly follows, that the Law is so far from giving the Jews any Advantage over the Gentiles as to Justification, that it rather puts them into a worse Condition; inasmuch as they are obnoxious to Death, not only for the Sin of Adam, but also for their Own Personal Sins against the Law of Moses. But the Gracious intention of God in annexing Death, as a Penalty for the Transgression of several Precepts of the Law of Moses, was not to deal more severely with them, that were under the Law, but on the contrary, that the Law might be a Means to make the Jews, a proud and stiff-necked Generation, more sensible of their own Weakness and Wickedness, and so might be as a Schoolmaster to bring them to Christ: Such was the Gracious Intentions of God; for where the sort of Sin we are speaking of was multiplied, i. e. as the Jews did commit many such Sins, as by the Law render'd them liable to Death, and thus became more Guilty of Death, so the Grace or Favour of God did much more abound towards them, in forgiving them the said Many Sins, and making them, tho' liable to Death upon more accounts than the Gentiles, yet no less capable of Justification unto Life, than the Gentiles. 21 And the Grace of God did thus much more abound to them under the Law, that as Sin has reign'd, i. e. extended itself universally (over Jew, not only as well as, but also more than, over Gentile) even so might Grace reign, or extend itself universally (both over Jew and Gentile) by the Righteousness required in the Gospel as the Condition, unto eternal Life, thro' Jesus Christ our Lord, as the Author or Procurer of eternal Life unto us upon the Conditions of the Gospel.

Chap.

A N N O T A T I O N S.

(b) The Verb *καταστήσει* does properly signify to *Constitute*. Now a Man may be said to be *constituted a Sinner*, when he is dealt with, as if he was actually a Sinner. Thus the Children of a Person, who for Rebellion loses his Estate, may be properly said to be *constituted Rebels*, inasmuch as they suffer in or through their Father the same Punishment, as if they themselves were actually Rebels.

(i) This seems to be the full import of the Verb *παριστάνειν*, as may be confirmed by comparing it with *παριστάνειν*, Gal. 2. 4.

(k) An Offence can be said to *Abound*, but in two respects; either as to its Magnitude or its Multitude. In the first Sense, by its *Abounding* must be understood its being rendred more *Heinous* or *Malignant*; in the latter, must be understood its being *Multiplied* or *Repeated*. Now in the first Sense I don't apprehend, how any Offence against the Law of Moses can be said to *Abound*, i. e. to be more *Malignant* or *Heinous*, than the Sin of Adam. Therefore it

TEXT.

TRANSLATION.

Κεφ. 5'.

Chap. VI.

Τί ἔν ἐρεῖμῳ ; ἐπιμνεῖμῳ τῇ
 ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ ;
 2 μὴ γένοιτο. Οἵτινες ἀπεθάνο-
 μῳ τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσο-
 μῳ ἐν αὐτῇ ; 3 Ἡ ἀγνοεῖτε, ὅτι
 ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν,
 εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ;
 4 Συμετάφημεν ἔν αὐτῷ διὰ τῆ
 βαπτίσματος εἰς τὸν θάνατον, ἵνα
 ὡς ἐγὼ ἡγήσθην ἔκ Χριστοῦ ἐκ νεκρῶν
 διὰ τὴν δόξης τῆ Πατρὸς, ἕτω καὶ
 ἡμεῖς ἐν καινότητι ζωῆς περιπατή-
 σωμεν. 5 Εἰ γὰρ σύμφυτοι γεγό-
 ναμεν τῷ ὁμοιώματι τῆ θανάτου

What shall we say then?
 Shall we continue in Sin, that
 Grace may abound ?

2 God forbid. How shall we
 that are dead to Sin, live any
 longer therein ?

3 Know ye not, that so ma-
 ny of us as are baptized into
 Jesus Christ, are baptized into
 his Death ?

4 Therefore we are buried
 with Him by Baptism into
 Death ; that like as Christ was
 raised up from the Dead * into
 the Glory of the Father, even
 so we also should walk in
 Newness of Life.

5 For if we have * become
 one with Him in the likeness
 αὐτοῦ

ANNOTATIONS.

seems necessary to understand *the Abounding of the Offence* here mentioned in the second Sense, namely, that upon the Law's being given by *Moses*, wherein Death was positively denounced to several Transgressions, thereby *the Offence was multiplied or repeated*, i. e. Many such Sins, as was that of *Adam*, were frequently committed.

(1) It seems plain, from the Repetition of the Word *πλεονάσῃ* here, that what was said in the last Verses of the foregoing Chapter (particularly v. 20. that *where Sin did abound, Grace did much more abound*) led the Apostle to take Notice of this Objection again here, and fully to answer it, whereas he had afore (ch. 3. v. 8.) only express'd in short his Detestation of such an impious Doctrine.

(m) See v. 5.

(n) See v. 9, 10, 11, 12.

(o) S. Paul alludes here to Immersion, or Dipping the whole Body under Water in Baptism : which He intimates did typify the Death and Burial (of the Person baptized) to Sin, as his rising up out of the Water did typify his Resurrection to Newness of Life.

(p) The Preposition *διὰ* with *δόξης* is elsewhere readred in our Bible *to* or *into* Glory, viz. 2 Pet. 1. 3. And it seems best to take it so here, to make the Comparison more complete, by shewing into what State of Life we ought to be raised after Baptism, agreeable to the State of Life, *into* which Christ was raised from the Grave.

(q) See v. 11, 13.

(r) *Σύμφυτοι* is never used by Greek Writers to denote, *planted together* ; but somewhat *bred with* or *in* another, or somewhat that is *grown into one with another* ; for *συμφύωμι* (whence is derived *σύμφυτος*) is generally rendered, *in-unum coalesco*. And therefore since this last Acceptation is more usual, and very agreeable to the Scope of the Apostle, I have preferred it before one, that has no Warrant from Greek Writers.

(/) The

PARAPHRASE.

SECTION II.

The Apostle having fully established, in the foregoing Chapter, the Truth of the Doctrine of Justification by Faith, he proceeds to treat of its Consequences, and shews that Christianity, notwithstanding the said Doctrine, gives no Encouragement to Sin, but requires entire Obedience to God (c. 6.) nay, that the Law was therefore abrogated, because it, considered in opposition to the Gospel, could not enable them that were under it, to subdue Sin, and live Holily (ch. 7.) whereas the Gospel enables us by the holy Spirit to do Both, and requires us to do Both; insomuch that He that does not so, is not a True Christian, and consequently has no Title to eternal Happiness: the Consideration of which Happiness ought to be a Motive to encourage us with Patience to undergo any Temporal Affliction for the sake of the Gospel, ch. 8.

Chap. VI. What shall we say then? Shall we infer from what has been afore alledged concerning the Abundance of God's Grace, that we may continue in Sin, that so the Grace of God may still more and more (l) Abound towards Us? 2 God forbid: No such inference can be justly made from the Doctrine of Christianity. For how shall we Christians, that at our very Admission into the Church of Christ are required to die unto Sin, and so if we act sincerely, are Dead unto Sin by sincerely Renouncing and Forsaking our former sinful Courses, Live any longer therein? To continue in Sin, is altogether inconsistent with renouncing Sin, which we profess we do at our Baptism. 3 For know ye not, that so many of us as are by being Baptized admitted into the Church of Jesus Christ, are Baptized into (m) the Likeness of His Death, i. e. do by our Baptism profess, like Christ, to die unto Sin (n) once, or so as never to Live in sin again. 4 Therefore, i. e. by reason of our thus dying unto Sin; it is that We are buried with Him (i. e. in Conformity to His Burial) by (o) being put under Water in our Baptism into the likeness of His Death, to signify that like as Christ being Dead and Buried was raised up from the Dead (p) into the Glory of the Father, i. e. into a glorious Life with the Father; even so We also being raised from our Typical Death and Burial in Baptism should walk in Newness of Life, i. e. should lead a new Life, wholly different from our former Evil Courses, and continually approaching nearer and nearer to that heavenly Life Christ is risen to, and wherein he lives (q) unto God, or lives a Life wholly appropriated or dedicated to the Honour of God. 5 For it is certain, that if we have (r) become one with Him in the likeness of his

I.
The Doctrine of Christianity concerning Justification by Faith or the Grace of God, gives no Encouragement to continue in Sin, forasmuch as at our Baptism we are required, and do thereby profess to die to Sin.

TEXT.

TRANSLATION.

αὐτῷ, ἀλλὰ καὶ τῷ ἀναστάσεως ἐσόμεθα· 6 τὸτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσαυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τῷ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 7 ὁ γὰρ ἀποθανὼν δεικνύεται ἀπὸ τῆς ἁμαρτίας. 8 Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ. 9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, ἔκ ἐτι ἀποθνήσκει· θάνατον αὐτῷ ἔκ ἐτι κυριεύει. 10 ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. 11 Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 12 Μὴ ἔν βασιλεύει τῇ ἁμαρτίᾳ ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῇ· 13 Μηδὲ παρσάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ ὡρασίσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. 14 Ἀμαρτία γὰρ

of his Death, we shall be also *in the likeness* of his Resurrection:

6 Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.

7 For he that is Dead, is freed from Sin.

8 Now if we be Dead with Christ, we believe that we shall also live with Him:

9 Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over Him.

10 For in that he died, he died to Sin once; but in that he liveth, he liveth to God.

11 Likewise reckon ye also your selves to be Dead indeed to Sin, but Alive to God thro' Jesus Christ our Lord.

12 Let not Sin therefore reign in your mortal Body, that ye should obey * that in the Lusts of this:

13 Neither yield ye your Members as Instruments of Unrighteousness unto Sin; but yield yourselves unto God, as those that are Alive from the Dead, and your Members as instruments of Righteousness unto God.

14 For Sin shall not have ὑμῶν

ANNOTATIONS.

(f) *The Body of Sin* may denote no more than *the sinful Body* (see ch. 8. 3.) i. e. the sinful Appetites and Lust of the Body. But to understand the full import of this Phrase, according to the intent of the Apostle, it seems requisite to observe, that he does here speak of *Sin* as a Person or Master, to whom all Men are Slaves, till they be Freed from his Slavery by *Dying to Sin*. And in this view by *the Body of Sin* the Apostle might denote, that the Body was that part of

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his Death to Sin, we shall be also (r) *One with Him* in the likeness of his Resurrection to a Life unto God: 6 Knowing, *i. e. forasmuch as we know this*, that our Old Man (*whereby under the Figurative Idea of a Person is denoted our former wicked Course of Life*) is crucified with Him, that the Body (s) of Sin, *i. e. the irregular Appetites of the Body, which subject us to Sin*, might be destroyed, that henceforth we should not serve Sin, as Vassals or Slaves to it. 7 For He that, by having his old Man thus crucified with Christ, is dead to Sin, is thereby Freed from the Vassalage of Sin, as a Slave being naturally dead is freed from the Vassalage of his Master. 8 Now if we be thus Dead with Christ to Sin, we believe, or are assured, that we shall also (t) by his Grace be enabled to live with Him, *i. e. (u) to live (like Him) an holy Life for ever for the future, so as not to have Cause to die any more to Sin*: 9 Knowing, *i. e. forasmuch as we know*, that Christ being raised from the Dead, dieth no more: Death has no more Dominion over Him. 10 For in that He died, He died to (x) *destroy the Power of Sin once*; but in that He liveth, He liveth to promote the Glory of God for ever. 11 Likewise therefore reckon ye also your selves to be Dead indeed to Sin, as Christ is, *namely once for all*; but alive to God for ever for the future, thro' the Grace of Jesus Christ our Lord. 12 Let not Sin therefore, *i. e. the natural Consequence of what has been alledged is this*, that you are by your very Profession of Christianity required, not to let Sin any more Reign in your Mortal Body (*the very Consideration of your Mortality, how it was occasion'd by Sin, should be a Motive to you, not to let Sin reign anymore in your Body*) that ye should obey (y) that, *viz. Sin*, in the Lufts of this, *viz. the Body*. 13 Neither yield ye your Members as Instruments of Unrighteousness to be employed in the Service of Sin; but yield yourselves to God, as those that are alive from among the (z) *Dead in Sin, i. e. the unconverted Gentiles*, and yield your Members as Instruments of Righteousness to be employed in the Service of God. 14 For, *as it is afore*

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of the Man, that was chiefly under the Slavery of Sin, or where Sin chiefly resided. And hereto is agreeable what is said v. 12, 13, 19. and ch. 7. v. 17, 18, 22, 23, 24.

(r) Compare v. 11.

(u) The Apostle being speaking here of the Resurrection to Newness of Life, it seems necessary to understand, *Living with Christ*, in the Sense here given.

(x) See Hebr. 9. 26—28.

(y) Though the Word be the same in the Greek, yet the Sense is there sufficiently distinguished by the different Genders; which Difference, since our Tongue does not admit of, it seems necessary to express this Place as in the Paraphrase, to give an English Reader the true Meaning of the Place.

(z) Though what is said in this Chapter is applicable to all Christians, yet the Apostle seems plainly to have had here in this view more especially the Gentile Converts, as appears from v. 17.

(a). If

TEXT.

TRANSLATION.

ὑμῶν ἐ κυριεύσθ· ἐ γάρ ἐστε ὑπὸ νό-
μον, ἀλλ' ὑπὸ χάριν.

15 Τί ἔν; ἀμαρτήσομεν; ὅτι
ἐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ
χάριν; μὴ γένοιτο. 16 Οὐκ οἴ-
δατε, ὅτι ὃ πείσάνετε ἑαυτὰς δέ-
λας εἰς ὑπακοήν, δέλοί ἐστε ὃ
ὑπακείτε, ἥτοι ἀμαρτίας εἰς θά-
νατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;
17 χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δέλοι
τῇ ἀμαρτίας, ὑπακούσατε δὲ ἐκ
καρδίας εἰς ὃν παρεδόθητε τύπον
διδασχῆς. 18 ἐλευθερωθέντες δὲ
ὑπὸ τῆς ἀμαρτίας, ἐδεδώθητε τῇ
δικαιοσύνῃ. 19 (Ἀνθρώπινον λέ-
γω διὰ τὴν ἀσθενείαν τῆ σαρκὸς
ὑμῶν) ὥστε γὰρ παρεστήσατε τὰ
μέλη ὑμῶν δέλα τῇ ἀκαθαρσίᾳ καὶ τῇ
ἀνομίᾳ εἰς τὴν ἀνομίαν, ἕτω νῦν πα-
ρεστήσατε τὰ μέλη ὑμῶν δέλα τῇ
δικαιοσύνῃ εἰς ἁγιασμόν. 20 ὅτι
γὰρ δέλοι ἦτε τῇ ἀμαρτίας, ἐλεύ-

dominion over you: for ye are
not under the Law, but under
Grace.

15 What then? shall we sin,
because we are not under the
Law, but under Grace? God
forbid.

16 Know ye not, that to
whom ye yield your selves Ser-
vants to obey, his Servants ye
are to whom ye obey; whether
of Sin unto Death, or of Obe-
dience unto Righteousness?

17 Now God be thanked, that
ye were the Servants of Sin, but
ye have obeyed from the Heart
that Form of Doctrine, unto
which ye were delivered over.

18 Being then made Free
from Sin, ye became the Ser-
vants of Righteousness.

19 (I speak after the manner
of Men, because of the infirmi-
ty of your Flesh) For as ye have
yielded your Members Servants
to Uncleaness and to Iniquity
unto Iniquity; even so now
yield your Members Servants
to Righteousness unto Holiness.

20 For when ye were the Ser-
vants

ANNOTATIONS.

(a) If it be considered, that the Apostle is all along in this Chapter pressing to Holiness of Life after Conversion, the Sense here given of κυριεύσει must be owned to be much more natural, than understanding it in reference to Condemnation for Sins past.

(b) Wherein this Strength consists, the Apostle teaches us ch. 8. v. 2. namely in the Assistance of the Holy Spirit.

(c) See *Act.* 13. 39.

(d) See v. 23.

(e) It is I think well observed by Mr. *Lock*, that the Expression here used by the Apostle, viz. *ὡς ὃν παρεδόθητε*, is no harsh, but an elegant Expression; inasmuch as *S. Paul* is here speaking of Sin and the Gospel, as of Two Masters. In which view the Conversion of the believing *Romans* is aptly and neatly represented, by their being as it were taken out of the Hands of Sin, and delivered over to God or the Gospel. For the Apostle uses *God* v. 13. and *Obedience* v. 16. and *Form of Doctrine* v. 17. as Terms amounting to the same.

PARAPHRASE.

asore v. 9.) observed, that Christ being raised from the Dead, Death has no more Dominion over him; so you being raised or alive from the Dead or Death to Sin, Sin shall not have any more (a) dominion over you, i. e. if ye are not wanting to yourselves in making use of the Means of Grace, ye shall be able to overcome Sin for the future: For ye are not under the Law, which gives only the Knowledge of Sin, but not Strength to withstand it, but under Grace, i. e. the Gracious Covenant of the Gospel, which gives you (b) strength to withstand Sin, so that it is now left to your own Choice, as being put in your own Power, whether ye will yield your selves Servants to God or Sin.

15 What then? shall we be encouraged to sin, because we are not under the Law, (c) which allows not of Justification for immoral and enormous Crimes, but under the Grace of the Gospel, which allows of Justification for the highest Crimes? God forbid, that we should thus abuse the Grace or Favour of God, as to think, that God will under the Gospel any more than under the Law look on us, and reward us with eternal Life as His Servants, though we obey Sin. 16 Know ye not of your own Reason, that ye cannot serve two Masters, but that to whom ye yield your selves Servants to obey, his Servants ye are, to whom ye so Obey; and consequently are to expect the Wages or Reward of your Service from the Master, and agreeable to the Master, whom ye have been Servants of; whether of Sin unto (d) Death, i. e. whose Wages is Death, or of God in the Obedience of the Gospel unto Righteousness, i. e. which obedience of the Gospel shall be accounted for Righteousness, and as such, shall of the Free-grace of God be rewarded with eternal Life. 17 Now God be thanked, that whereas ye were the Servants of Sin, upon the preaching of the Gospel ye remain'd not Impenitent, but ye have obeyed from the Heart that Form of Doctrine, i. e. the Gospel, unto which (e) as unto a new Master, ye were by such your Obedience delivered over from your former Master Sin. 18 Being then thus made Free from the Service of Sin, ye became Servants to Righteousness, i. e. ye gave your selves up to the Service of God in all Righteousness. 19 I speak after the manner of Men, because of the Infirmary of your Flesh, i. e. I use this metaphorical way of representing Sin as One Master, and God as another Master, and your Repentance or Conversion as a passing or going over from one Master to the other, that I may the better convey my Meaning to you, who have been accustomed only to fleshly or worldly Things, and so are yet weak as to these spiritual Matters For, what I would impress upon you hereby is this, that as ye have formerly yielded your Members as Servants to Uncleaness, and to Iniquity unto the Commission of Iniquity; even so, with the same Application and Earnestness and Entireness, now yield your Members as Servants to Righteousness, unto the following after Holiness. 20 For when ye were the Servants of Sin, ye were free from the Ser-

II.
God under the Gospel, as well as under the Law, requires our Entire Obedience, and will not reward us with the Gift of eternal Life, or justify us as His Servants, if we serve Sin.

T E X T.

TRANSLATION.

θεροὶ ἦτε τῇ δικαιοσυνῇ. 21 τί-
να οὐκ καρπὸν εἶχετε τότε ἐφ' οἷς
νῦν ἐπαιχυνώδε; τὸ γὰρ τέλος
ἐκείνων θάνατος. 22 Νυνὶ δὲ
ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας,
δεδωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν
καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ ἵ
τέλος ζωὴν αἰώνιον. 23 Τὰ γὰρ
ἐφάνια τῆς ἁμαρτίας θάνατος,
τὸ δὲ χάρισμα τῆς Θεῷ ζωὴ αἰώ-
νιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν.

Κεφ. ζ'. Η ἀγνοῖτε, ἀδελφοί,
(γινώσκουσι γὰρ νόμον λαλῶ) ὅτι
ὁ νόμος κυρεῖται τῷ ἀνθρώπῳ,
ἐφ' ὅσον χρόνον ζῇ; 2 Η γὰρ
ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ
δέδεται νόμῳ· εἰ δὲ ἀποθάνῃ ὁ
ἀνὴρ, κατήργηται ἀπὸ τῆς νόμου τῆς
ἀνδρός. 3 Ἀρα οὐκ ζῶντος τῆς
ἀνδρός, μοιχαλὶς χρηματίζεσθαι, εἰ
γένηται ἀνδρὶ ἑτέρῳ· εἰ δὲ ἀπο-
θάνῃ ὁ ἀνὴρ, ἐλεύθερα ἐστὶν ἀπὸ
τῆς νόμου, τῆς μὴ εἶναι αὐτῷ μοι-
χαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.
4 Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθα-
νατώθητε τῷ νόμῳ διὰ τῆς σώ-

vants of Sin, ye were free from
Righteousness.

21 What Fruit had ye then
in those things, whereof ye are
now ashamed? for the End of
those things is Death.

22 But now being made free
from Sin, and become Servants
to God, ye have the Fruit unto
Holiness, and the End Ever-
lasting Life.

23 For the Wages of Sin is
Death; but the Gift of God is
eternal Life thro' Jesus Christ
our Lord.

Chap. VII. Know ye not,
Brethren (for I speak to them
that know the Law) how that
the Law hath Dominion over a
Man, as long as he liveth?

2 For the Woman which
hath an Husband, is bound by
the Law to her Husband, so
long as he liveth; but if the
Husband be dead, she is loosed
from the Law of her Husband.

3 So then, if while her Hus-
band liveth, she be married to
another Man, she shall be cal-
led an Adulteress: but if her
Husband be dead, she is free
from that Law, so that she is
no Adulteress, tho' she be mar-
ried to another Man.

4 Wherefore, my Brethren,
ye are become dead to the Law

ματός

A N N O T A T I O N S.

(S) It seems necessary to understand here the Greek Verb κυρεῖν in this latter
Sense, as well as the former; because it is to the latter Sense, that what is said
afterwards (v. 2, 3.) is suited, and exactly answers, so as to make the Connexion
easy and clear. And that S. Paul should use the Verb in this latter Sense, is not
strange, if we consider that Hebrew Verbs have both those Significations. Thus
the Hebrew Verb קָנָה, which answers to the Greek Verb κυρεῖν, signifies both
to Rule, to have Dominion, and also to make to Rule or to have Dominion. In-

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vice of Righteousness, *i. e.* ye had no regard to Righteousness, never did any thing in compliance with, or obedience to, Righteousness: therefore by parity of Reason now ye profess your selves to be the Servants of Righteousness, ye ought in like manner to look on yourselves as free from the Service of Sin, *i. e.* ye ought no ways to comply with or obey it.

21 To excite you the more hereto I ask, What Fruit had ye then, when ye were the Servants of Sin, in those things, whereof ye are now ashamed? for the End of those things, which are done in obedience to Sin, are Death. 22 But now being made free from the Service of Sin, and become Servants to God, ye have your Fruit at present unto Holiness, *i. e.* the Fruit of your serving God is at present Holiness of Life, and the End thereof shall be everlasting Life. 23 For the Wages paid of Sin to its Servants is Death: but the Gift of God is eternal Life, which His Servants receive of his Bounty thro' Jesus Christ our Lord, *i. e.* by the Terms of the Gospel, without the observance of the Law. And this gives me a proper occasion to shew more particularly and fully in the next Place, that the Jews are freed from the Obligation of the Law, and that on account of its being incapable (considered as contra-distinct to the Gospel) to enable the Jews to subdue their sinful Appetites, and live holily and acceptably to God; and that this however does truly cast no unjust Reflection on the Law, if rightly understood. To proceed then.

Chap. VII. Know ye not, Brethren (for I come now to speak peculiarly to them that know the Law, *i. e.* the Jewish Converts, and to satisfy them, as to their own particular Case, of the Truth of what I said above ch. 6. v. 14. that we Christians are not under the Law, and consequently of the Truth of what is said ch. 6. v. 23. that eternal Life is now given to the Convert Jew thro' Jesus Christ, without the observance of the Law. To satisfy them herem, let them but consider, what they know, viz.) how that the Law hath Dominion over a Man, only as long as he lives, and also that the Law (f) makes a Man to have Dominion over any thing no longer than for his Life? 2 For, according to this Dominion, which the Law gives a Man over a thing only for his Life, the Woman which hath an Husband, is bound by the Law to her Husband, only so long as he lives; but if the Husband be dead, she is loosed from the Law, which put her under the Dominion of her Husband. 3 So then, if while her Husband liveth, she be married to another Man, she shall be called an Adulteress: but if her Husband be dead, she is free from that Law; so that she is no Adulteress, tho' she be married to another Man. 4 Wherefore, my Brethren, ye also (as well as the Gentile Converts) are become dead to the Law by the Body

III.

The Apostle proceeds to shew to the Jews, that they are freed from the Obligation of the Law, and the necessity they should be so, inasmuch as the Law could not enable them to subdue Sin, and bring forth Fruit unto God, *i. e.* to live Holily, v. 4, 5, 6.

A N N O T A T I O N S.

deed these different Senses are in Hebrew express'd by different Conjugations, which the Greek Tongue hath not.

TEXT.

TRANSLATION.

μαῖ[Ⓢ] τῷ Χριστῷ, εἰς τὸ γενέσθαι
 ὑμᾶς ἀνδρὶ ἑτέρῳ τῷ ἐκ νεκρῶν
 ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ
 Θεῷ. 5 Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί,
 τὰ παθήματα τῶν ἁμαρτιῶν
 τὰ διὰ τῶν νόμων, ἐκτελέγομεν ἐν τοῖς
 μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι
 τῷ Θανάτῳ. 6 Νυνὶ δὲ κατηργήθη
 ἡμῶν ἀπὸ τοῦ νόμου, ἀποθανόντες
 ἐν ᾧ κατεχόμεθα, ὥστε δα-
 λεύειν ἡμᾶς ἐν καινότητι πνεύ-
 ματος, καὶ οὐ παλαιότητι γραμ-
 μάτος.

7 Τί οὖν ἐρεῖμεν; ὁ νόμος ἁμαρ-
 τία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρ-
 τίαν, ἐκ ἔγνων, εἰ μὴ διὰ νόμου
 τὴν τε γὰρ ἐπιθυμίαν ἐκ ᾗ δειν, εἰ

by the Body of Christ; that ye
 should be married to another,
 even to him that is raised from
 the Dead, that we should bring
 forth fruit unto God.

5 For when we were in the
 Flesh, the Motions of Sins
 which were * under the Law,
 were perfected in our mem-
 bers, to bring forth fruit unto
 Death.

6 But now we are * loosed
 from the Law, * being Dead to
 that wherein we were held;
 that we should serve in New-
 ness of Spirit, and not in the
 Oldness of the Letter.

7 What shall we say then?
 Is the Law Sin? God forbid.
 Nay, I had not known Sin, but
 by the Law: for I had not
 known Coveting, except the

μη

ANNOTATIONS.

(g) Forfaking the Law of God, and going over to another Religion, is frequently in Scripture stiled *Fornication* or *Adultery*. And the Jews seem to have made use of some such Argument, for their not Quitting the Law of *Moses*, and Embracing the Gospel. Wherefore by this Comparison of a Woman in regard to her Husband, the Apostle very appositely shews the Jews, that they could not be guilty of spiritual Adultery in quitting the Law.

(b) The general Design of Chap. 6, 7, and 8th. seems to be this, *viz.* to shew that the Doctrine of the Gospel concerning the Grace of God in the matter of Justification gave no Encouragement to Sin; but on the contrary required Holiness of Life, and not only required it, but also enabled Men to live holy Lives. Under which Head the Apostle takes Notice of the Insufficiency of the Law in this respect, and that for this Reason the Jews were now by the Gospel loosed from it, *viz.* that they might be enabled to *bring forth Fruit acceptable unto God*. This is what is expressly here said, This is what made way for the ensuing Objections, and all that follows in this Chapter; after which the Apostle returns chap. 8. to the main Argument.

(i) That the primary Signification of the Phrase, *ἵνα ἐν σαρκί*, denotes to be in a carnal State, seems evident from ch. 8. v. 8.

(k) As *ἡ ἀκροβυστία* chap. 4. v. 11. denotes *under Uncircumcision*, so *διὰ νόμου* may be as well rendred here *under the Law*. And therefore this Sense, as it is warrantable in respect of Grammatical Construction, so it is preferable to the Common Rendring, as it frees the Place from standing in need of an Explication,

how

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dy of Christ, you as his Members dying with Him, and so the Dominion of the Law over you ceasing (according to what was observed, v. 1. viz. that the Law hath Dominion over a Man, only so long as he liveth.) Now you are thus esteem'd, in the sight of God, Dead to the Law by the Body of Christ, that ye should thereby be at Liberty, so as without incurring the Guilt of (g) Spiritual Adultery in respect of God (according to what is observed of a Woman in respect of her Husband, v. 2, 3) to be Married or United to Another, even to Him who is raised from the Dead, i. e. Christ; and the reason why God has thus freed Us from the Law is this, (h) that We being Married to Christ should bring forth Fruit unto God, i. e. should be able to serve Him acceptably. 5 For when we were (i) in the Flesh, i. e. in a carnal State, and without the Grace of the Spirit, which was our Condition, whilst we were under the Law, and rested on the carnal Ordinances thereof, we were not then able to bring forth Fruit acceptable unto God: on the contrary the Motions or Passions of Sins, i. e. the sinful Lusts, which were in us whilst we were (k) under the Law, were (l) perfected or actually consummated in our Members, so as to bring forth Fruit unto Death, i. e. so as to make us do such things as rendered us guilty of Death by the Law. 6 But now we are (m) loosed from the Law, being (n) dead by the Body of Christ to that Obligation of the Law, wherein we were afore held, to the end that we should be able to serve God acceptably, viz. in Newness of Spirit, i. e. in leading intirely New and Inwardly as well as Outwardly Righteous Lives by the Grace of the Spirit vouchsafed unto Us by the Gospel, and not in the Oldness of the Letter, i. e. not in contenting our selves, as we have of old or formerly done, to observe only the Letter of the Law, and so acquiescing in an outward Righteousness only.

7 What shall we say then? Is the Consequence of what I said, v. 5. this, that the Law is sinful or the Cause of Sin, and therefore we are delivered from it? God forbid, that I should cast such an Imputation on the Law. Nay, so far is the Law from being the Cause of Sin, that I had not known in some Cases what was to be avoided as Sin, but by the Law: for I had not known, for instance, Coveting to be a Sin, except

IV.

The Apostle shews, that what he said concerning the Weakness of the Law to subdue Sin, did not amount to charging the Law with being sinful, or the Cause of Sin.

A N N O T A T I O N S.

how sinful Lusts are excited by the Law. This has cost Commentators much Pains, which might have been better spared by rendring the Expression as it is here rendred.

(l) See Bishop Bull's Exam. Cens. Resp. ad Animadv. 2.

(m) As κατεργάσθαι ἀπὸ τοῦ νόμου answers in the Greek to κατέργηται ἀπὸ τοῦ νόμου v. 2. so should the likeness of Expression be kept in our Translation.

(n) Αποθανόντες here, answers to ἰθανάμεθα v. 4. and the Reading is confirmed by a vast Majority of Copies. And as to the import of the Place, we being dead to the Law, or the Law being dead to us, seem to be Expressions equivalent, according to the Intention of the Apostle.

(o) Com-

TEXT.

TRANSLATION.

μη ὁ νόμος ἔλεγεν, οὐκ ἐπιθυμῆ-
σεις. 8 Αφορμὴν ᾧ λαβῶσα ἡ
ἁμαρτία διὰ τὴν ἐντολὴν, κατεργά-
σατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

9 Εγὼ ᾧ ἔζων χωρὶς νόμου ποτέ·
ἐλθούσης ᾧ τὴν ἐντολὴν, ἡ ἁμαρτία
ἔζησεν, ἐγὼ ᾧ ἀπέθανον. 10 καὶ
εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν,
αὕτη εἰς θάνατον. 11 Ἡ γὰρ ἁ-
μαρτία ἀφορμὴν λαβῶσα διὰ τὴν
ἐντολὴν, ἐξηπάτησέ με, καὶ δι' αὐ-
τῆς ἀπέκτεινεν. 12 Ὡστε ὁ μὲν νό-
μος ἅγιος καὶ ἡ ἐντολὴ ἀγία, καὶ
δικαία, καὶ ἀγαθή.

13 Τὸ ἐν ἀγαθὸν ἐμοὶ γέγονε θά-
νατος; μὴ γένοιτο. ἀλλὰ ἡ ἁμαρτία,
ἵνα φανῇ ἁμαρτία, διὰ τῆς ἀγαθῆς μοι
κατεργαζομένη θάνατον, ἵνα γένηται
καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία
διὰ τὴν ἐντολὴν. 14 Οἶδαμεν γὰρ ὅτι ὁ

Law had said, Thou shalt not
Covet.

8 But Sin taking occasion by
the Commandment, wrought
in me all manner of Coveting.
For without the Law Sin was
dead.

9 * And I was alive without
the Law once: but when the
Commandment came, Sin revived,
and I died:

10 And the Commandment
which was ordain'd unto Life,
I found to be unto Death:

11 For Sin taking occasion
by the Commandment, deceiv-
ed me, and by it slew me.

12 Wherefore the Law is
holy; and the Commandment
holy, and just, and good.

13 Was then that which is
good, made Death unto me?
God forbid. But Sin, that it
might appear Sin, Working
Death in me by that which is
Good; that Sin by the Com-
mandment might become ex-
ceeding sinful:

14 For we know, that the
νόμος

ANNOTATIONS.

(o) Compare v. 11.

(p) To be *guilty of Death*, in propriety of Speech, de-
notes, being *liable to Death by some positive or express Law*. Hence tho' a Man may
do a thing *worthy of Death*, yet he is not said to be *Guilty of Death*, unless the Law
has expressly made Death the Penalty for that thing. Hence what the Apostle saith,
as to the Jew's being *Alive once without the Law*, and his *Dying* upon the Law's be-
ing given, is to be understood in reference to being *Guilty of Death*. For Sin was in
the World from *Adam to Moses*, as the Apostle expressly assures us, and therefore they
did what was *worthy of Death*, and All Mankind in another Sense *Died*, i. e. became
Mortal in *Adam*.

(q) From what S. Paul here says, it is evident, that he speaks not in his own
proper Person; soasmuch as he was never *without the Law*, or *before it*.

(r) Though it be true, that *where there is no Law, there is no Transgression*, and
so no Sin; yet the Law can be only said to be the *causa sine qua non* of Sin, and
so of Death. What is the true proper efficient Cause of Sin and Death, the
Apostle

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except the Law had said, Thou shalt not Covet. *The Law therefore does its part, in forbidding what is sinful.* 8 But the Case is this: Sin taking occasion or advantage to (o) *slay me* by the said Commandment against Coveting, wrought in me complying with its Temptations all manner of Coveting, and so by my transgressing the said Commandment *slew me, or rendered me guilty of Death by the Law.* For without the Law Sin was dead, i. e. *had not Strength or Power to render me (p) guilty of Death.* 9 And accordingly I (q) *the Seed or Posterity of Abraham* was (p) *Alive without the Law once, i. e. formerly, before the Law was given, I was not guilty of Death:* but when the Commandment, i. e. *the Law commanding this or that came, Sin (which from the Fall of Adam had been as it were dead, there having been during that time no Law expressly subjecting Men to Death) revived, i. e. recovered the like Strength or Power, as it had in reference to the Fall, namely to render Men guilty of Death, and so I died or became guilty of Death by transgressing the Law.* 10 And thus the Commandment which was ordain'd by God to direct me more clearly in the way of Life, I found to be unto Death, i. e. *proved by Sin a Means of making me guilty of Death.* 11 For Sin (as was afore observed, v. 8.) taking occasion or advantage to *slay me* by the Commandment, deceived or enticed me to the transgression of the Commandment, and so by it, i. e. *the Commandment slew me or render'd me guilty of Death.* 12 Wherefore it appears that the Law is (r) *by no means properly or in itself the Cause of Sin, but on the contrary holy, i. e. a Rule directing us to Holiness; and consequently the Commandment, or whatever the Law commands, is in itself holy, and not only so, but also just or fit to be commanded, and good or beneficial to be observed.*

13 Was then that which is good, viz. *the Law, made the Cause of Death to me? God forbid, that we should impute the Cause of Death to the Law. But the true proper Cause of Death is Sin, that so it might appear Sin, i. e. malignant, pernicious and detestable, as working Death to me by that which is good; that Sin (whereas (s) before the Law was given, it was indeed sinful, i. e. malignant, pernicious and detestable) by the Law or Commandment might become exceeding sinful, as being done against an express, positive Commandment, which plainly denounced Death to the Sinner, and so carrying in it a far higher Degree of Aggravation, and consequently of Malignity, Perniciousness and Detestableness than afore.* 14 Now the reason, that Sin

v. Nor yet did it amount to charging the Law with being the Cause of Death; this being only Sin. And here the Apostle excellently and largely describes the Inability of a Jew, barely thro' the Guidance of the Law (without the Assistance of the Grace of the Holy Spirit, vouchsafed to such as embraced the Gospel) to conquer Sin, and so to escape eternal Death.

A N N O T A T I O N S.

Apostle shews, v. 14. viz. the Contrariety of the Flesh to the Spirituality of the Law.

(s) Instances of the Malignity of Sin before the Law, we have in the Destruction of the Antediluvian World, as also of Sodom and Gomorrah &c.

(r) The

TEXT.

TRANSLATION.

νόμος πνευματικός ἐστίν, ἐγὼ δὲ
σαρκικός εἰμι, πεπερασμένος ὑπὸ
τῆς ἁμαρτίας. 15 Ὁ γὰρ κατε-
ργάζομαι, ἃ γινώσκω· ἃ γὰρ ὁ θέ-
λω, τὰ τοῦ πεισῶ· ἀλλ' ὁ μισῶ,
τὰ τοῦ ποιῶ. 16 Εἰ ᾧ ὃ ἃ θέλω,
τὰ τοῦ ποιῶ, σύμφωνα τῷ νόμῳ ὅτι
καλός. 17 Νυνὶ ᾧ ἃ ἐκ ἐτι ἐγὼ
κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκῆσα
ἐν ἐμοὶ, ἁμαρτία. 18 εἶδα γὰρ,
ὅτι ἐκ οἰκῆς ἐν ἐμοὶ, τρεῖς ἐν τῇ
σαρκὶ μου, ἀγαθόν. τὸ γὰρ θέλω,
ᾧ πράττειν μοι· τὸ ᾧ κατεργάζεσθαι
τὸ καλόν, ἐκ εὐρίσκω. 19 Οὐ γὰρ
ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ ἃ θέ-
λω κακόν, τὰ τοῦ πεισῶ. 20 Εἰ
ᾧ ὃ ἃ θέλω, ἐγὼ τὰ τοῦ ποιῶ, ἃ
ἐτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ'
ἡ οἰκῆσα ἐν ἐμοὶ ἁμαρτία. 21 Εὐ-
ρίσκω ἄρα τὸν νόμον, τῷ θε-
λοντι ἐμοὶ ποιῆν τὸ καλόν, ὅτι ἐ-
μοὶ τὸ κακὸν ᾧ πράττειται. 22 Σὺ-
νῆδμαι γὰρ τῷ νόμῳ τῷ θεῷ κα-
τὰ τὸν ἔσω ἄνθρωπον. 23 βλέ-
πω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί
μου, ἀντιπαρατεταγμένον τῷ νόμῳ τῷ
νοῷ μου, καὶ ἀχμαλωτίζοντά με ἐν
τῷ νόμῳ τῇ ἁμαρτίας τῷ ὄντι ἐν
τοῖς μέλεσί μου. 24 Ταλαίπορος ἐγὼ
ἄνθρωπος, τίς με ῥύσεται ἐκ τῆς

Law is Spiritual; but I am
Carnal, sold under Sin.

15 For that which I do, I
allow not: for what I would,
that I do not; but what I hate,
that do I.

16 If then I do that which I
would not, I consent unto the
Law, that it is Good.

17 * And now it is no more
I that do it, but Sin that dwel-
leth in me.

18 For I know, that in Me
(that is in my Flesh) dwelleth
no good Thing. For to Will,
is present with me; but *how* to
perform that which is Good, I
find not.

19 For the Good that I
would, I do not: but the Evil
which I would not, that I
do.

20 Now if I do that I would
not, it is no more I that do
it, but Sin that dwelleth in
Me.

21 I find * verily a Law,
that when I would do Good,
Evil is present with Me.

22 For I delight in the
Law of God, after the inward
Man:

23 But I see another Law
in my Members, warring a-
gainst the Law of my Mind,
and bringing me into Captivi-
ty to the Law of Sin, which is
in my Members.

24 O wretched Man that I
am, who shall deliver me from

σάμαλος

ANNOTATIONS.

(1) The seventeenth Verse seems not to be a Reason of v. 16. but a Continuance of
the Inference.

PARAPHRASE.

is able thus to work *Death to me by the Law*, is the great Contrariety there is between the Nature of the Law and Me, considered in my Own natural State, and without the Grace of the Spirit: For we know that the Law is Spiritual, requiring Spiritual and Inward as well as Outward Righteousness, and so requiring Actions quite contrary to my Carnal Affections: but I a Jew considered in my natural State, or without the Grace of the Spirit, am Carnal, i. e. given to mind and indulge the Lusts of the Flesh, and so as it were sold under Sin, i. e. as perfect a Slave to Sin, as one that is sold, is to him that buys him. 15 For, as an infallible token of my Slavery, that which I do, I know or allow not: for what I would do in conformity to the Law, that I do not; but what I hate or would not do in conformity to the Law, that do I. 16 If then I do that, which in conformity to the Law I would not, by such my Unwillingness to act contrary to the Law I consent unto the Law, that it is Good. 17 (t) And now it also follows, that it is no more I that do it of my own self or of my own Will and Choice, but Sin that dwelleth in me, whose Slave I am. 18 For I know, or am sadly sensible, that in Me, that is, in my (u) Flesh or Animal Part, dwelleth no good thing: for to will that which is Good, is present with me, or I readily do it; but how to perform that which is Good, I find not Strength. 19 For the Good that in conformity to the Law I would, I do not; but the Evil which in conformity to the Law I would not, that I do. 20 Now if I thus do that I would not, it is (as was said afore v. 17.) no more I that do it of my Own will or choice, but Sin that still dwelleth in me, even now I am under the Law. 21 I find (x) verily somewhat settled and ruling in me as a Law, whence it comes to pass, that when I would do Good, Evil is present with me to withdraw or hinder me from doing the Good I would. 22 For I delight in the Law of God after the Inward Man, i. e. in my Mind or Judgment, and so in conformity to the Law would do Good. 23 But, when I would thus do Good, I see or perceive Another Principle of Action equivalent to a Law in my Members, warring against the Law or Dictates of my Mind, which directs me to obey the Law of God, and bringing me into Captivity to that Law of Sin, which is in my Members, i. e. to my carnal and irregular Appetites. 24 O wretched Man that I am, who shall deliver me from the Body, i. e. from the prevalency of those carnal and irregular Appetites, which are seated in my Body or Flesh, and whereby
Sin

ANNOTATIONS.

(u) 'Tis plain, that S. Paul in this Discourse uses *σὰρξ* and *σώμα* promiscuously; and therefore by *μὲν* must be understood, not barely the Members of the Body, but All the Animal Faculties subservient to the Flesh.

(x) The 21st Verse seems to be not an Inference, but rather a Confirmation of what is said v. 20. and therefore I have chosen to render the Gr. *ἀρα* verily, rather than, then.

TEXT.

TRANSLATION.

σώματος τῆ θανάτου τέτυκται; 25 † χά-
ρις τῆ Θεοῦ διὰ Ἰησοῦ Χριστοῦ τῆ
κυρίας ἡμῶν. Ἀρα ὅν αὐτὸς ἐγὼ τῷ
μὲν νοῖ ὀφειλῶ νόμῳ Θεοῦ, τῇ δὲ σα-
ρὶ, νόμῳ ἁμαρτίας.

κεφ. ἡ. Οὐδὲν ἄρα νῦν κατὰ κρι-
μα τοῖς ἐν Χριστῷ Ἰησῷ, μὴ κατὰ
σάρκα πεπατήσιν, ἀλλὰ κατὰ πνεῦ-
μα. 2 Ο γὰρ νόμος τῆ πνεύματος
τῆς ζωῆς ἐν Χριστῷ Ἰησῷ, ἡλευθέρω-
σέ με ἀπὸ τῆ νόμου τῆς ἁμαρτίας καὶ

the Body of this Death?

25 The Grace of God thro'
Jesus Christ our Lord. So then
verily I my self with the Mind
serve the Law of God; but
with the Flesh, the Law of
Sin.

Chap. VIII. There is verily
now no Condemnation to
them who are in Christ Jesus,
who walk not after the Flesh,
but after the Spirit.

2 For the Law of the Spirit
of Life in Christ Jesus, has
made me free from the Law of
Sin and Death.

τῇ

ANNOTATIONS.

† This Reading is confirmed, not only by the Antient *Clermont MSS.* and
some others, and by the *Vulg. Lat.* but also by *Irenæus*, *S. Augustin*, and others.

(y) It is much controverted whether the Gr. *τούτου* is to be referr'd to *θανάτου*, or
σώματος; infomuch that our Translators have taken notice in the margin of that
Rendring, which refers it to *σώματος*. But, not only the placing of *τούτου* next to
θανάτου favours the Rendring followed in the English Text; but also the scope of
the Apostle seems plainly to require, it should be so construed. For *ἡ θανάτου* here
seems plainly to refer to *θανάτου* v. 13. and *τούτου* seems to denote as much as *this*
Death we are speaking of from v. 13.

(z) Besides the Authorities above mention'd for this Reading, the very sense
seems to require it; this giving a direct Answer to the foregoing Question, which
the Common Reading does not.

(a) Reading the last sentence of ch. 7. and the first verse of this together, it
seems plain, that the Apostle uses *ἄρα* in v. 1. of this chapter, in reference to *ἄρα*
in the last sentence of ch. 7. and that in both places it is to be render'd *Verily*, as
being used by way of Confirmation, not Illation, this being denoted in the former
place by *οὖν*. *Therefore verily I my self with the Mind serve the Law of God, but*
with the Flesh the Law of Sin. Whereas there is *verily now no Condemnation &c.*
Besides *τοῖς ἐν Χριστῷ* ch. 8. 1. seems opposed to *αὐτὸς ἐγὼ* ch. 7. 25.

(b) This Description of the Gospel, viz. *the Law of the Spirit of Life in Christ*
Jesus, affords several Particulars worth Observation. 1. Hence we learn, that,
contrary to the *Antinomians*, the Gospel does oblige as a Law. 2. That it is
the *Law of the Spirit*, i. e. the Receiving whereof sincerely is accompanied
with the Gift of the Holy Spirit. 3. That it is the *Law of the Spirit of Life*,
inasmuch as by the Grace of the Holy Spirit, which inseparably accompanies
the sincere Embracing of it, we are enabled to live an Holy Life here, and so
entitled to an Eternal Life of Happiness hereafter; 4. and lastly, It is the *Law*
of the Spirit of Life in *Christ Jesus*, forasmuch as Christ obtained for us this
New and most Gracious Law, and also the Grace of the H. Spirit to enable us
to perform it, and lastly, the Gift of Eternal Happiness upon our Performance.

It

P A R A P H R A S E.

Sin thus captivates and enslaves me, and becomes unto me the Author or Cause (y) of this Death, which is here spoken of, viz. which I become Guilty of by the transgression of the Law of Moses? 25 Why, (z) the Grace of God, vouchsafed unto Mankind thro' Jesus Christ our Lord, is Able to, and shall, deliver such an one, if He lays hold of it by embracing and living according to the Gospel. So then the Sum of this Discourse from v. 14. is this, that (a) verily I my self, i. e. I a Jew, considered barely as to my own natural Strength, and only under the Guidance of the Mosaick Law, exclusively of the Grace of the Gospel, or Evangelical Assistance of the Holy Spirit, with my Mind serve the Law of God, i. e. Acknowledge it to be Good, and Holy, and such as ought to be served or obeyed; but notwithstanding with my Flesh, i. e. by the Strength of the corrupt Appetites of my Flesh, which of my self without the Grace of God I am not able to withstand, I am so far as it were Captivated, as, against the Dictates of my Mind or Reason, Actually to serve the Law of Sin, and so am liable to Condemnation by the Law of Moses (which serves evidently to shew the Necessity of the Jews being freed from the Obligation of the Law, considered in Opposition to the Gospel, in order to be justified; which is what the Apostle begins this Chap. 7. with, and which gave Occasion to say what is said in the following part of this Chapter.)

Chap. VIII. To proceed then: As it appears from ch. 7. 14—23. that I my self, i. e. I a Jew, considered only as to my own natural Strength under the bare Guidance of the Mosaick Law, with the Mind serve the Law of God; but with the Flesh the Law of Sin, and thus am liable to Condemnation; so on the other hand it follows from what has been said afore, especially and more immediately ch. 7. 24, 25. that there is (a) verily now under the Gospel No Condemnation to them, who are in Christ Jesus, such as are Truly so, being Persons, who walk not after the Flesh, and so serve not the Law of Sin with the Flesh, but are enabled by the Grace of the Spirit to walk after the Law of the Spirit. 2 For (b) the Law of the Spirit of Life in Christ Jesus, i. e. the Gospel, has made me Free from the Law of Sin and Death, i. e. by the Grace of the Holy Spirit vouchsafed unto me upon embracing the Gospel, I am enabled to withstand those Carnal Appetites, which would captivate me to the Law of Sin or make me Sin, and so make me Guilty of Death; and not only so, but by the Grace of the same Spirit I am also enabled to live

VI.

The Gospel by vouchsafing the Grace of the Holy Spirit, does enable All True Christians to subdue Sin, and so to escape Eternal Death. And here the Apostle largely teaches, that only such are True Christians, as do subdue Sin, and live Holy Lives.

A N N O T A T I O N S.

It is also observable, that this v. 2. of ch. 8. does plainly refer to ch. 7. v. 25. It is there asked, *Who shall deliver me from the Body of this Death?* The Apostle here fully answers, that the Law of the Spirit of Life in Christ Jesus has made me free (and so delivered me) from the Law of Sin and Death, which he told us (ch. 7. v. 23.) is seated in our Members or Body.

(A) That

TEXT.

TRANSLATION.

τῷ θανάτῳ. 3 Τὸ γὰρ ἀδυνά-
τον τῷ νόμῳ, ἐν ᾧ ἡδένει διὰ τῆς
σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμ-
ψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας,
καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁ-
μαρτίαν ἐν τῇ σαρκί. 4 ἵνα τὸ
δικαίωμα τῷ νόμῳ πληρωθῇ ἐν
ἡμῖν τοῖς μὴ κατὰ σάρκα πειπα-
τῆσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ
γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρ-
κὸς φρονῶσιν· οἱ δὲ κατὰ πνεῦμα, τὰ
τῷ πνεύματος. 6 Τὸ γὰρ φρόνημα
τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα
τῷ πνεύματι, ζωὴ καὶ εἰρήνη. 7 δι-
ότι τὸ φρόνημα τῆς σαρκὸς, ἐχθερὰ
εἰς Θεόν· τῷ γὰρ νόμῳ τῷ Θεῷ οὐχ
ὑποτάσσεται· ἔδδ' γὰρ δύναμις. 8 Οἱ
δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρεῖσαι ἔδύν-
γανται.

3 For what the Law could not do, in that it was weak thro the Flesh, God sending his own Son in the likeness of sinful Flesh, and for a Sacrifice for sin condemned Sin in the Flesh;

4 That the Righteousness of the Law might be fulfilled in Us, who walk not after the Flesh, but after the Spirit.

5 For they that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit.

6 Now to be Fleshly minded is Death; but to be Spiritually minded is Life and Peace:

7 Because to be Fleshly minded is Enmity against God: for it is not subject to the Law of God, neither indeed can be.

8 So then they that are in the Flesh, cannot please God.

γανται.

ANNOTATIONS.

(c) That the Phrase *περὶ ἁμαρτίας* is frequently used by the LXX Interpreters in the O. T. for a *Sin-offering*, is evident from *Lev.* 4. 3, 18. and 8. 2, 14. and many other places cited by the Reverend Dr. *Whitby*.

(d) 1 *Pet.* 2. 24.

post. c. 7. §. 6. &c.

(e) See *Luke* 1. 6. and read *Bp. Bull's Harm. Ap. Diff.*

(f) Tho' it be in the Greek γὰρ, yet I have chosen to render it *Now*, because it is evident that γὰρ here can't be taken as ushering in the Reason of what is said in v. 5. For then the Apostle's Reasoning would stand thus: *For they that are after the Flesh, do mind the things of the Flesh: for to be Fleshly minded is Death;* whereas it is certain, that they that are after the Flesh, do not, therefore mind the things of the Flesh, because the so doing is *Death*, but on quite other Motives or Apprehensions. Hence some refer this γὰρ as a Reason to v. 1. whereas the Reason of what is there said, is contain'd immediately v. 2. and following. Others suppose the Apostle to imply v. 5. the Consequences of minding the things of the Flesh &c. viz. that such as do so, pursue what tends to *Death*; and then to adjoin the Reason v. 6. *For to be Fleshly minded is Death &c.* But I desire it may be considered, whether the most natural and easy way to account for this γὰρ may not be this, viz. that as γὰρ v. 5. introduces the Reason of what is said v. 4. so γὰρ v. 6. is repeated (not as a New Reason of what is said v. 5. but) as a Continuation of the same Reason began v. 5. and relating to v. 4. as if

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live a Life of Righteousness. 3 For what it was impossible for the Law to do, in that it was weak thro' the Flesh (*i. e. whereas the Law could by no means thus free me from Sin and Death, in that the corrupt Affections of the Flesh were more prevalent to draw one unassisted with Grace to Sin, than the Penalty of the Law was to deter me from Sin*) that hath God done, *viz.* God sending his own Son in the likeness of sinful Flesh, and for a (*c*) Sacrifice for Sin, condemned Sin in the Flesh, *i. e. put Sin as it were to Death (and so destroyed the Power of it) in the Flesh or Body of our Bl. Saviour; for in his own (d) Body he bare Our Sins upon the Cross.* The plain meaning of which Figurative Expression is this, that Christ by his Death has not only procured Pardon for Sins past and repented of, but also Grace to enable us to withstand and overcome the sinful Lusts of the Flesh for the future. 4 Which he has done to this end, that the Righteousness of the Law might be (*e*) fulfilled in us, who walk not after the Flesh, but after the Spirit, *i. e. that we by the Grace of the Spirit overcoming the sinful Lusts of the Flesh, might fully come up to the spiritual Righteousness of the Law, typified by its carnal Rites, as Circumcision &c.* 5 Now this spiritual Righteousness of the Law, which was the principal End of the Law according to the divine Intention, can be fulfilled only by such as walk not after the Flesh, but after the Spirit. For they that are, or walk, after the Flesh, do mind the things of the Flesh: but they that are after the Spirit, do mind the things of the Spirit. 6 (*f*) Now to be Fleshly minded, is, *i. e. tends to Death; but to be Spiritually minded, is, i. e. tends to Life and Peace with God.* 7 I say to be Fleshly minded is Death; because to be Fleshly minded is to be in a State of Enmity against God: for it, *i. e. such a Temper of Mind, given up to the Satisfaction of the Lusts of the Flesh, is not subject to the Law of God, nor indeed can be, it having a quite contrary Tendency.* 8 So then (from what has been said v. 5, 6, 7.) we may learn, that even they that profess themselves (*g*) Christians, if they are in or walk after the Flesh, cannot please God by a bare Profession of Christianity, or Belief

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if the Apostle had said: The Righteousness of the Law is not to be fulfilled by those who walk after the Flesh: for they that are after the Flesh, do mind the things of the Flesh; for further to be Fleshly-minded is Death &c. So that this *vaz*, being rather a Repetition of the Former than a New distinct one, and so a Continuation of the Reason already began, may best be render'd by the Particle of Continuation, *Now*. And the same is observable, I think, in other Places.

(*g*) That by those that are in the Flesh in this Place the Apostle means such, as professing themselves Christians, do yet not live up to their Holy Profession, is I think evident from the whole design of this Chapter, wherein the Apostle expressly speaks of them which are, or at least profess to be, in Christ Jesus. As for the Gentile or Jew, that were not Christians, and walked after or were in the Flesh, he had spoken of them Already.

(*b*) That

TEXT.

TRANSLATION.

ναται. 9 Ὑμεῖς δὲ ἔκ ἐστέ ἐν σαρκί, ἀλλ' ἐν πνεύματι, ἑπεὶ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ ἔχει, ἔστι ἐν ἑσίν αὐτῷ. 10 Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 Εἰ δὲ τὸ πνεῦμα τῷ ἐγείραντ' Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τῷ ἐνοικῶντος αὐτῷ πνεύματι ἐν ὑμῖν. 12 Ἀρα οὖν, ἀδελφοί, ὀφείλεται ἐσμεν ἐν τῇ σαρκί, τῷ κατὰ σάρκα ζῆν. 13 εἰ γὰρ κατὰ σάρκα ζήτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τῷ σώματι θανατῶτε, ζήσεθε. 14 Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, ἔσονται υἱοὶ Θεοῦ. 15 Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας, παλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ.

16 Αὐτὸ τὸ πνεῦμα συμμαρ-

9 * Now ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. And if any Man have not the Spirit of Christ, he is none of His.

10 But if Christ be in you, the Body is dead because of Sin, but the Spirit is Life because of Righteousness.

11 And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall quicken also your mortal Bodies, by his Spirit that dwelleth in you.

12 Therefore, Brethren, we are Debtors, not to the Flesh, to live after the Flesh.

13 For if ye live after the Flesh, ye shall dye; but if ye thro' the Spirit do mortify the Deeds of the Body, ye shall live.

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the Spirit of Bondage again unto Fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

16 The * same Spirit bears
τυρεῖ

ANNOTATIONS.

(b) That the sense here given of this and the following Verse is most suitable to the intent of the Apostle, seems clear from the whole scope of this and the foregoing Chapters, wherein the Apostle is speaking of Resurrection to Newness or Holiness of Life here. Not to add, that *νεκρὸς* is not (I think) ever used to denote *Mortal* or *Subject to Mortality*, but somewhat actually *Dead*, either in a Literal or Metaphorical Sense. As for the Phrase *διὰ ἁμαρτίαν*, it seems well observed by *Grotius*, that it is used here in the like Sense, as we say, such an one fled because of his Enemies, i. e. in order to avoid them; and the like may be applied to the like following Phrase, *διὰ δικαιοσύνην*.

(i) That

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Belief of the Gospel; and consequently, that it was not without reason, that when I said v. 1. There is no Condemnation to them that are in Christ Jesus, I added further, that such were Persons, who walk not after the Flesh, but after the Spirit. 9 Now hence ye may infallibly learn, what your State and Condition is, viz. ye may be certain, that ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwells in you; and therefore on the other hand it is as certain, that if ye are in the Flesh, the Spirit of God dwells not in you. And if any Man have not the Spirit of Christ, He is to be sure None of His, tho' he professes Himself to be a Christian. 10 But if Christ be in you, the Body is Dead because of Sin, (h) i. e. is as dead in order to avoid the Commission of Sin, but the Spirit dwelling in us is a Principle of Life, because of Righteousness, i. e. in order to our performing the Righteousness of the Gospel, and so attaining to Justification. 11 And further, if the Spirit of Him that raised up Jesus from the Dead, dwell in you, (as it certainly does, if Christ be in you) He that raised up Christ from the Dead, shall quicken also your Mortal Bodies, so as that they shall be not only Dead to Sin, but that the Members thereof shall be also so many Living Instruments of Righteousness; which wonderful Change shall be wrought by His Spirit that dwelleth in you. 12 Therefore Brethren, we are Debtors or obliged, not to the Flesh, as upon the account of any Good we receive from it, to live after the Flesh, but to the Spirit of God, viz. upon the account of the Great Good we receive from it, to live after the Spirit. 13 For if ye live after the Flesh, ye shall dye Eternally; but if ye thro' the Spirit of God do mortify the Sinful deeds of the Body, ye shall live Eternally. 14 For as many as are led by the Spirit of God, they only are the Sons of God in Christ, and so joint-heirs of God with Christ; and these are indeed the Sons of God. 15 For ye, that are such, have not received the Spirit of Bondage again to Fear, i. e. the Gospel does not load us like Bond-slaves with the intolerable Yoke of numerous Rites and Ceremonies, nor yet tell us only our moral Duties without affording us Grace or Strength to perform them, and so render us only more Guilty of Death, and consequently subject us to Fear and dreadful Apprehensions of Death; but ye by receiving the Gospel have received an easy and gracious Law, and withal the Adoption of Sons, i. e. God has thereby adopted you for his Sons, and therefore has given unto you the Spirit of Adoption, i. e. has given you as being now his Adopted Sons His most holy Spirit, whereby, i. e. by which Spirit if we are led by Him, we are not only freed from Fear or dreadful Apprehensions of Death, on account of God's being incensed against us, but we are enabled with a filial Assurance of God's Favour unto us to cry or call God as Christ himself did, Abba, that is Father. 16 Namely, the same Spirit being given us as an Earnest of Our Inheritance (Eph. 1. 14.) beareth witness with our Spirit or Consciences,

TEXT.

TRANSLATION.

πυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεῶ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεῶ, συγκληρονόμοι δὲ Χριστῶ· ἕπερ συμπάρομεν, ἵνα καὶ σιωδοῦσθῶμεν.

18 Λογίζομαι δὲ, ὅτι οὐκ ἄξια τὰ παθήματα τῶ νῦν καιρῶ πρὸς τὸ μέλλεσθαι δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαρδοκία καὶ κτίσεως τῶ ἀποκάλυψιν τῶν υἱῶν τῶ Θεοῦ ἀπεκδέχεται, 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη (ἐκ ἐκκῆς, ἀλλὰ διὰ τὸν ὑποτάξαντα) ἐπ' ἐλπίδι,

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆ δουλείας καὶ φθορᾶς εἰς τῶ ἐλευθερίαν τῆς δόξης τῶν τέκνων τῶ Θεοῦ.

22 Οἶδαμεν γὰρ ὅτι πάντα ἡ κτίσις συσενάζει καὶ σιωδῖναι ἄχρι τῶ νῦν. 23 Οὐ μέ-

witness with our Spirit that we are the Children of God

17 And if Children, then Heirs; heirs of God, and joint-heirs with Christ: * that, if so be we suffer with Him, we may be also glorified with him.

18 Now I reckon, that the Sufferings of this present time are not worthy to be compared with the Glory, which shall be revealed unto Us.

19 For the earnest Expectation of the Creature waiteth for the Revelation of the Sons of God.

20 For the Creature was made subject to Vanity (not willingly, but by reason of him who subjected *the same*) in hope

21 That, even the Creature itself shall be freed from the Bondage of Corruption, into the glorious Liberty of the Children of God.

22 For we know that the whole Creation groaneth, and travaileth in pain together until now.

νον,

ANNOTATIONS.

(1) That *πάντα κτίσις* actually is in other Places of the N. T. taken to denote no more than *All Mankind*, is not to be denied. However that *κτίσις* here verse 19, 20, 21. and *πάντα ἡ κτίσις* v. 22. is to be taken in a Larger Sense, seems reasonable from these Considerations. First, that not only *Mankind*, but the *Rest of the Creation*, was upon the Fall made *subject to Vanity*, or a worse State than they were at first created in. Secondly, what is said v. 21. seems not applicable to *All Mankind*, inasmuch as it seems to be too justly fear'd, that the greater Part of it, by Reason of their wicked Lives, can have no well-grounded *Hope* (which the Apostle denotes v. 20.) of being freed from the Bondage of Corruption, into the *Glorious Liberty of the Law of God*; nor yet do Wicked and Ungodly Men seem to *Groan and Travail in pain* as to any such Expectation, but rather are very well satisfied with the Enjoyments of this World, and only wish that they could enjoy them, even such as they are, for ever. But now in the other Sense of *κτίσις* for the *whole Creation*, there is a plain and good Exposition of v. 21, 22. forasmuch as not only Good and Pious Men hope truly

PARAPHRASE.

that We being thus led by the Spirit of God dwelling in us are the Children of God. 17 And if We are Children, then We are of Course or Right Heirs, viz. Heirs of the Glory of God, or of that glorious and happy State which is reserved for us in Heaven by God, and so joint-heirs thereof with Christ, God of his infinite Justice as well as Mercy so ordering it, that, if so be we Suffer with Him, i. e. Christ, we may also be Glorified together with him.

18 Now we have Reason cheerfully to suffer with Christ, to the end we may be glorified with him: forasmuch as I justly reckon that the Sufferings of this present time are not worthy to be compared with the Glory which shall be hereafter Revealed unto Us; which glorious State is the Desire and Longing not only of Us, but of the whole Creation. 19 For the earnest Expectation of the Creature, i. e. the (i) whole Creation according to the Exposition of the Primitive Fathers, not only Man, but even the irrational and inanimate Part of the Creation waiteth for the Revelation of that glorious State unto the Sons of God. 20 For the Creature, i. e. All the several parts of the Creation was made subject to Vanity, i. e. was degraded from that State of Excellency wherein they were at first made, to the State of Weakness, Imperfection, and Corruption they are now in (not Willingly or of its Own Choice, but by Reason or the means of Him, viz. God, who has for the Sin of our First Parents subjected the same to the said Vanity, Imperfection, Troubles and Misery of its present State, not for ever, but) in (k) Hope, 21 That even the Creature itself, or the same Creature, i. e. All the several parts of the Creation (as well as Man) shall be delivered then from the Bondage of Corruption, i. e. from the inevitable Corruption they are at present subjected to, and shall be changed into the glorious Liberty of the Children of God, i. e. into the glorious State of Excellency and Perfection, wherein they were at first made. 22 For we know as a Truth generally and firmly received, that the whole Creation, All the other parts of it as well as Man, groans together, and as a Woman in Labour travails as it were in pain together until now, viz.

VII.

The Apostle here puts them in mind of the glorious State prepared by God for True Christians, and that the Consideration thereof ought to encourage them Patiently and Cheerfully to undergo any Temporal Afflictions.

ANNOTATIONS.

ly and justly for their being Freed from the Bondage of Corruption, into the Glorious Liberty of the Sons of God, but also the other parts of the Creation may be said to wait or hope for the same, according to a known Philosophical Way of Speaking, wherein All things even irrational and inanimate Things, are said to desire their Own Good or Perfection. And that at the Revelation of the Glory of the Sons of God, v. 18, 19. the Rest of the Creation shall be likewise restored to the glorious State they were at first created in, is not improbable from Scripture, 2 Pet. 3. 13, &c. and rendered more probable from the joint Testimony of the most Primitive Fathers, who treat of this Point. And in this Sense it may be well said, that *πάντα ἡ κτίσις* All the Parts of the Creation groan and travail in pain together. (k) The Hope here mention'd, may probably refer to the Promise mention'd in 2 Pet. 3. 13.

M

(l) This

TEXT.

TRANSLATION.

γον δὲ, ἀλλὰ καὶ αὐτοὶ τῷ ἀ-
παρχῷ τοῦ πνεύματος ἔχοντες,
καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζο-
μεν, υἱοθεσίαν ἀπεκδεχόμενοι, τῷ
ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

24 Ἡ γὰρ ἐλπίδι ἐσώθημεν.
ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς.
ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει;
25 εἰ δὲ ὁ οὐ βλέπων, ἐλπί-
ζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
συναντιλαμβάνεται ταῖς ἀδελ-
φείαις ἡμῶν. Τὸ γὰρ τί προσά-
ξομεθα καθὼς δεῖ, ἃ οἶδαμεν·
ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυ-
χάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλα-
λήτοις. 27 Ὁ δὲ ἐρευνῶν τὰς καρ-
δίας, οἶδε τί τὸ φρόνημα τοῦ πνεύ-
ματος, ὅτι κατὰ θεὸν ἐντυγχάνει
ὑπὲρ ἁγίων. 28 οἶδαμεν δὲ, ὅτι
τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργ-
γεῖ εἰς τὸ ἀγαθόν, τοῖς κατὰ πρό-
θεσιν κλητοῖς ἔστιν. 29 Ὅτι ἃς προ-
έγνω, καὶ προώρισε, συμμέροφας τῇ ἐι-

23 And not only * so, but
our selves also, who have the
First-fruits of the Spirit, even
We our selves groan within
our selves, waiting for the A-
doption, *to wit*, the Redemp-
tion of our Body.

24 For we are saved by Hope.
But Hope that is seen, is not
Hope: for what a Man seeth
why doth He yet hope for?

25 But if we hope for that
we see not, then do we with
Patience wait for it.

26 Likewise the Spirit also
helps our Infirmities. For we
know not, what we should
pray for, as we ought: but the
Spirit itself makes Intercession
for us with Groanings that can-
not be uttered.

27 And he that searches the
Hearts, knows what is the Mind
of the Spirit, because he makes
Intercession for the Saints ac-
cording to *the Will of God*.

28 And we know that All
things work together for Good,
to them that love God, to them
who are the Called according
to *his purpose*.

29 For whom he did fore-
know, he also did predestinate
to be conformed to the Image
κόνι

ANNOTATIONS.

(1) This and the two following Verses have occasioned Great and most Un-
happy Controversies in the Christian Church; whilst some have founded here-
on most Absurd, Impious, and Blasphemous Positions or Doctrines. Whereas
the True Genuine Meaning of the Apostle seems to be Clear enough to any
Unprejudiced Understanding, and such as is Fully agreeable to All the several
Attributes of the most Holy Deity. The proper way to come at the Right
Meaning of the Apostle in this Place, seems to be by finding out and settling first
the true Import of the *πρόθεσις* mention'd v. 28. and of *προέγνω* v. 29. By the
πρόθεσις then, mentioned here and in other Places of S. Paul's Epistle in reference

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to be delivered from the Curse and Miseries of the Fall. 23 And not only so, but Our selves also, which have the First-fruits, *i. e. the Graces and Gifts of the Spirit, and so the Earnest of a Blessed Immortality*, even we our selves groan within our selves, waiting for the Fruit of our Adoption, to wit, *the Resurrection which is the Redemption of Our Body from the Power of Death and the Grave.* 24 I say, we our selves wait for the Redemption of our Body : for we are *as yet saved only by or in Hope and Expectation.* But Hope that is Seen is not Hope, *i. e. Hope is of things not in present Possession :* for what a Man sees, *i. e. hath in present Possession*, why doth he yet hope for it? *i. e. He can't be said any longer to hope for it.* 25 But if we hope properly for that we see not, *i. e. for that which is yet to come*, then do we in duty with Patience wait for it, and consequently it is our Duty to wait patiently for the Redemption of our Body so much longed for by Us, till the time appointed of God for it comes, as being assured that God's time is the best. 26 And as Patience, so likewise the Spirit also helpeth to relieve our Infirmities : for in our Troubles and Afflictions we know not what we should pray for, as we ought, *whether for increase of Patience under them, or Deliverance from them.* But the Spirit itself (or the same Spirit, that witnesseth *We are the Children of God*, v. 16.) maketh Intercession for Us with Groanings, which cannot be utter'd or express'd in Words. 27 And he that searcheth the Hearts, *viz. God*, knows what is the Mind or Desire of the Spirit, because he makes Intercession for the Saints according to the Will of God. 28 And *tho' we know not in our Afflictions what we should pray for in particular, yet in general we know that All things work together for Good to them that love God, to them who are the Called according to his Purpose, i. e. (1) who being called answer the end of God's Purpose in Calling them, by living according to the Gospel.* 29 For whom he did thus fore-know (1) and approve of, according to the purport of the Gospel, them he also did predestinate or fore-appoint to be conformed to the Image of his Son, *viz.*

in

A N N O T A T I O N S.

to Eternal Salvation, is meant God's Purpose to save by Christ All, that upon the Preaching of the Gospel should Embrace it, and Live according to it. And as God is said (Psal. 1. 6.) to know, *i. e. to approve the Way of the Righteous ;* and as in this very Epistle ch. 7. v. 15. the Jew without the Grace of God is said not to know, *i. e. not to approve or allow that which he does thro' the Strength of his Carnal Appetites ;* so by God's fore-knowing here v. 29. is to be understood his fore-approving such as should Embrace the Gospel and Live accordingly ; and such indeed, and such only did he also predestinate, *i. e. fore-determine to be conformed to the Image of his Son.* In order hereto he called them, *i. e. made known the Gospel unto them ;* and being thus called, and answering the end of their Calling by Believing and Living up to the Rules of the Gospel, and so becoming the Called according to his Purpose, He also justified them &c. Compare also Matt. 7. 23.

TEXT.

TRANSLATION.

κόν[Ⓢ] τῷ υἱῷ, αὐτῷ, εἰς τὸ εἶναι
αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελ-
φοῖς. 30 Οὓς δὲ προώρσει, τέ-
τις καὶ ἐκάλεισε καὶ οὓς ἐκάλεισε,
τέτις καὶ ἐδικαίωσεν· οὓς δὲ ἐδι-
καίωσε, τέτις καὶ ἐδόξασε.

31 Τί οὖν ἐρῶμεν πρὸς ταῦ-
τα· εἰ ὁ Θεὸς ὑπὲρ ἡμῶν. τίς
καθ' ἡμῶν; 32 Ος γε τῷ ἰδίῳ
υἱῷ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡ-
μῶν πάντων παρέδωκεν αὐτὸν,
πῶς οὐχὶ καὶ σὺ αὐτῷ τὰ πάντα
ἡμῖν χαρίζεται; 33 Τίς ἐγκαλέ-
σθ' κατὰ ἐκλεκτῶν Θεῷ; Θεὸς ὁ
δικαίων; 34 Τίς ὁ κατακρίνων;
Χρῆστος ὁ θάνατον, μᾶλλον ᾧ καὶ
ἐγερθεὶς, ὃς καὶ ἐστὶν ἐν δεξιᾷ τῷ
Θεῷ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν;

35 Τίς ἡμᾶς χωρίσθ' ἀπὸ τῆς ἀ-
γάπης τοῦ Χρῆστου; Θλίψις, ἢ στενο-
χωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμ-
νότης, ἢ κίνδυνος, ἢ μάχαιρα;
(36 καθὼς γέγραπται· Ὅτι ἕνεκα
σου θανατέμεθα ὅλῳ τῷ ἡμέραν
ἐλογιάσθημεν ὡς πρόβατα σφαγῆς)
37 Αλλ' ἐν τέτοις πᾶσιν ὑπερνι-
κῶμεν διὰ τοῦ ἀγαπήσαντός ἡμᾶς.
38 Πέπεισμαι γὰρ, ὅτι θάνατος

of his Son, * so that he might
be the First-born among Many
Brethren.

30 Moreover, whom he did
predestinate, them he also cal-
led; and whom he called, them
he also justified; and whom he
justified, them he also glorified.

31 What shall we say then to
these things? If God be for Us,
who can be against Us.

32 He that spared not his
Own Son, but delivered him up
for Us All, how shall he not
with him also Graciously give
us All things;

33 Who shall lay any thing
to the Charge of God's Elect?
* Shall God that justifies?

34 Who * shall be he that
condemns? * Shall Christ that
died, yea rather that is also
risen again, who is at the Right
Hand of God, who also makes
Intercession for Us?

35 Who shall separate Us
from the Love of Christ? Shall
Tribulation, or Distress, or Per-
secution, or Famine, or Naked-
ness, or Peril, or Sword?

36 (As it is written: For thy
sake we are killed all the Day
long; we are accounted as Sheep
for the Slaughter)

37 Nay in all these things
we are more than Conquerors,
thro' him that loved Us.

38 For I am persuaded, that
neither Death nor Life, nor

ANNOTATIONS.

(m) The Reading of these two Places by way of Interrogation does not only ren-
der the Sense Clear and the Expression Emphatical, but does also agree to the Apo-
stle's Argumentation v. 35.

(n) Αναδύμενος

P A R A P H R A S E.

in being raised from the Dead, and having their Vile Bodies changed like unto his Glorious Body, and then being placed in an eternal State of Glory with Him; so that He, i. e. Christ, is but the First-born or as it were Elder Brother among many Brethren, who are to be Heirs of God as well as He, and so joint-heirs with Him, only He hath a greater Degree or Share of Happiness and Glory, as the First-born of a Family hath here on Earth. 30 Moreover, whom he did thus predestinate to be conformed to the Image of Christ, them he also called to that end, by sending Preachers of the Gospel to them: and whom he called, them being such as we afore (v. 28.) specified, viz. being the Called according to his Purpose, or such as answered the Purpose of God in calling them, by sincerely embracing and living up to the Gospel, them He also justified; and whom he justified, them he also glorified. 31 What shall we say then to these things? Can any thing be reasonably objected to what has been here alledged to shew, what great Hopes and Assurance we have of eternal Happiness, and consequently that we ought patiently to undergo all present Sufferings? * Nothing surely of Weight can be objected. For if God be for Us, as we see He is, who can be against Us, so as to hinder us of what God has designed us? 32 He that spared not his Own Son, but delivered him up for Us All, whether Jews or Gentiles, how shall he not, i. e. He most certainly will with him freely or graciously give us All things that are profitable for Us and conducive to our eternal Happiness? 33 Who shall implead or lay any thing to the Charge of Us God's Elect, as a Prosecutor of Us? (m) Shall God (no surely, since it is he) who justifies us? 34 Who shall be He that condemns Us as our Judge? (m) Shall Christ (no surely, since it is he) that died for our Sins, yea rather that is also risen again for our Justification, that is also at the right Hand of God, and that there also makes Intercession for Us? 35 Who then shall separate Us from the Love of Christ, which is thus exceeding Great towards Us? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (36 Shall Any or All of these separate us from the Love of Christ, tho' they be our Lot, as it is written, Psal. 44. 22. For thy sake We are killed all the Day long; we are accounted as Sheep for the Slaughter) 37 Nay, so far are these things from separating us from the Love of Christ, or putting us out of God's Favour, that on the contrary in all these things we are more than Conquerors thro' the Grace of Him that loved us; by which Grace we are enabled not only to conquer with Patience the forementioned Calamities, but also to boast in them, as giving us occasion to exercise our Christian Virtues, and so to be more firmly assured of God's Love unto Us. 38 For, upon the Experience I have had by these our Sufferings of our Christian Constancy, I am persuaded, that neither Fear of Death, nor Hope of Life, nor Evil Angels, nor Principalities, nor Powers, i. e. earthly Princes or Potentates,

TEXT.

TRANSLATION.

ἔτε ζωῇ, ἔτε ἄγγελοι, ἔτε ἀρχαὶ, ἔτε
δυνάμεις, ἔτε ἐνεσῶτα, ἔτε μέλλον-
τα, 39 ἔτε ὕψωμα, ἔτε βάθος,
ἔτε τις κτίσις ἐτέρα διωθήσεται ἡμᾶς
χωρῆσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς
ἐν Χριστῷ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Angels, nor Principalities, nor
Powers, nor things Present, nor
things to Come,

39 Nor Height, nor Depth,
nor any other Creature, shall
be able to separate Us from the
Love of God, which is in Christ
Jesus our Lord.

Κεφ. θ.

Chap. IX.

Ἀλήθειαν λέγω ἐν Χριστῷ, ὅτι
ψεύδομαι, συμμαρτυρήσης μοι τὸ
σωεvidήσεως μου ἐν Πνεύματι ἁγίῳ·
2 ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδι-
άλειπλος ὁδυνή τῇ καρδίᾳ μου.

I say the truth in Christ, I
lie not, my Conscience also
bearing me witness in the Holy
Ghost,

2 That I have great Heavi-
ness, and continual Sorrow in
my Heart.

3 Ὁυχοῦμαι γὰρ αὐτὸς ἐγὼ ἀνάθε-
μα εἶναι ἀπὸ τοῦ Χριστοῦ ὡς ἐπὶ τῶν
ἀδελφῶν μου, τῶν συγγενῶν μου κα-
τὰ σάρκα. 4 οἵτινές εἰσιν Ἰσραη-
λῆται, ὧν ἡ υἰοθεσία, καὶ ἡ δό-
ξα, καὶ αἱ διαθήκαι, καὶ ἡ νο-
μοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγ-
γελίας 5 ὧν οἱ πατέρες, καὶ ἐξ

3 For I could wish that my
self were accursed from Christ,
for my Brethren, my Kinsmen
according to the Flesh :

4 Who are Israelites ; to
whom pertains the Adoption,
and the Glory, and the Cove-
nants, and the giving of the
Law, and the Service of God,
and the Promises ;

5 Whose are the Fathers, and

ANNOTATIONS.

*) Ἀνάθεμα is used to denote a Person or thing devoted to Destruction, both by Common Greek Writers, and also by the LXX. Interpreters. Hence the Word came to be used by the Primitive Christians to denote Excommunication, whence the same is also expressed by Delivering up to Satan, 1 Cor. 5. 5. namely, in order to the Destruction of the Flesh, i. e. to the subduing of the Inordinate and Sinful Desires of the Flesh, by Temporal Calamities and Afflictions ; that so the Spirit might be saved in the Day of the Lord. And agreeable to this Sense it seems most rational to understand here the Apostle's Wish, viz. that He could be willingly content to be (in the State of an Excommunicated Person, i. e.) the most Contemptible Christian, and afflicted with the greatest Temporal Afflictions, for the Spiritual Good and Welfare of the Jews. The understanding of the Anathema here mentioned, in reference to Eternal Misery and Separation from Christ, seems not reconcilable to Reason and Sobriety.

P A R A P H R A S E.

Potentates, the Instruments of the evil Angels to persecute Us, nor any evil things we may endure at present, nor any evil things we may endure for the time to come. 39 Nor height of Prosperity, nor depth of Misery, nor any other Creature or thing whatsoever, shall be able to separate Us from the Love of God, which is in Christ Jesus our Lord.

S E C T I O N III.

S. Paul having had Occasion in the foregoing Chapters frequently to inculcate, that now under the Gospel the Gentiles were as Capable of Justification as the Jews, and that the Jews had no Reason to Boast over, or Despise the Gentiles; to shew that whatever he had said of this Nature, was not said out of Any Unkindness to his Nation, He proceeds now to assure the Jews in the most solemn manner of his Great Affection to them, and his most hearty Concern for their Spiritual and Eternal Welfare (Chap. 9. 1--5. and 10, 1, 2.) He observes to them that in Preaching the Gospel to the Gentiles, He acted only in Obedience to God's Mission, and in conformity to the Predictions of their own Prophets (Ch. 10. 14, 15.) and as a convincing Proof of his Esteem and Kindness for them, He largely cautions (Ch. 11.) the Gentiles not to Boast over or Despise the Jews. But withal in these three Chapters (viz. 9, 10, 11.) He still keeps his Eye on the main Subject of the Epistle, taking notice of several Particulars relating thereto.

Chap. IX. I say the Truth in Christ, I lye not, my Conscience also bearing me witness in the Holy Ghost, i. e. I call Christ and the Holy Ghost to witness with my Conscience, that I say the Truth when I say, 2 That I have great Heaviness and continual Sorrow in my Heart for the unbelieving and obstinate Jews. 3 For so Great and Sincere is my Concern for them that I could wish that my self were (n) accursed or separated from Christ, i. e. excommunicated and so delivered over to Satan to be afflicted with the greatest temporal Calamities; for the welfare of them as being my Brethren, my Kinsmen according to the Flesh: 4 and not only so, but who are Israelites also, i. e. a People favoured by God with many signal Privileges, viz. to whom pertaineth the Adoption, whereby they were in a particular manner the Sons of God above other Nations; and the Glory of the Divine Presence exhibiting itself amongst them; and the Covenants made between God and them; and the Giving of the Law, and particularly that part of it, wherein the Service of God is prescribed, and the Promises of the Old Testament; 5 Whose are the Fathers, i. e. who are descended of the Patriarchs Abraham, Isaac,

I:
S. Paul most solemnly declares his Great Affection for the Jews, and his Great Concern for their Salvation.

TEXT.

TRANSLATION.

ὧν ὁ Χριστός, τὸ κατὰ σάρκα, ὁ ὧν
ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τὰς
αἰῶνας, Ἀμήν.

6 Οὐκ οἶον δὲ ὅτι ἐκπέπρωκεν
ὁ λόγος τῷ Θεῷ. Οὐ γὰρ πάν-
τες ἔτι ἐξ Ἰσραὴλ, ἔτι Ἰσραήλ.

7 Οὐδ' ὅτι εἰς σπέρμα Ἀβραάμ,
πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ
κληθήσεται σοι σπέρμα.

8 Τῶ-
ν τῶν, ἢ τὰ τέκνα τῆ σαρκὸς, ταῦ-
τα τέκνα τῷ Θεῷ, ἀλλὰ τὰ τέκνα
τῆ ἐπαγγελίας λογίζεται εἰς σπέρ-
μα. 9 Ἐπαγγελίας γὰρ ὁ λόγος
ἔστι κατὰ τὸν καιρὸν τῶτον ἐλεύ-
σεται, καὶ ἔσαι τῇ Σάρρᾳ υἱός.

10 Οὐ μόνον δὲ, ἀλλὰ καὶ Ρεβέκ-
κα, ἐξ ἑνὸς κοίτης ἔχουσα, Ἰσαὰκ
τῷ πατρὶς ἡμῶν. 11 Μήπω γὰρ
γεννηθέντων, μηδὲ πράξαντων τί
ἀγαθὸν ἢ κακὸν (ἵνα ἢ κατ' ἐκλογὴν
πρόθεσις τῷ Θεῷ μένη, καὶ ἐξ ἔργων,

of whom as to the Flesh Christ
came, who is over All God
Blessed for ever, Amen.

6 Not as tho' the Word of
God has taken no effect. For
* not All they that are of Israel,
are Israel.

7 Neither, because they are
the Seed of Abraham, are they
All Children; but in Isaac shall
thy Seed be called;

8 That is, they who are the
Children of the Flesh, these are
not the Children of God; but
the Children of the Promise are
counted for the Seed.

9 For this is the Word of
Promise, At this time will I
come, and Sara shall have a Son.

10 And not only Sara, but
Rebecca also is an instance, con-
ceiving by One, even by our
Father Isaac.

11 For the Children being not
yet born, nor having done any
good or evil, (that the purpose
of God according to election
might stand, not of Works, but
ἀλλ'

ANNOTATIONS.

(o) See the same sort of Argument used Gal. 4. 22—31.

(p) The Ellipsis seems to be best supplied by inserting *Sara*, as best answering
to *Rebecca*. And so it is supplied in the Vulgar Latin by *illa*, referring, I sup-
pose, to *Sara*. By adding the Instance of *Rebecca*, the Apostle seems to obviate
some Objections the Jews might possibly make as to the instance of *Sara*. For in
reference to *Isaac's* being preferr'd by God before *Ismael*, it might be alledged,
that this might be done very well on account of *Isaac's* being the Son of *Sara*,
Abraham's Wife; whereas *Ismael* was the Son of *Hagar*, *Abraham's* Bond-
Servant. Wherefore the Apostle adjoins the instance of *Jacob* and *Esau*, as being
born Both of One and the same Woman *Rebecca*, as well as of One and the
same Man *Isaac*; and so leaving no room for the forementioned Objection.
Nay, by what the Apostle adds v. 11. concerning *Jacob* and *Esau*, that the
former was preferr'd before the latter by God, *they being not yet born, nor*
having done any Good or Evil, he seems to have obviated another Objection,
that might be made against the Instance of God's preferring *Isaac* to *Ismael*,

PARAPHRASE.

Isaac, and Jacob, &c. and lastly of whom as concerning the Flesh or his human Nature Christ came, who is over All, God Blessed for ever, Amen.

6. But what is said, v. 2, 3. concerning my Grief for the Obstinacy of the Unbelieving Jews, is not so to be understood, as though the Word of God, i. e. his Spiritual Promises to the Seed of Abraham, Isaac, or Jacob, hath failed or taken none effect, by reason of God's rejecting the Unbelieving Jews. For, in order to a right understanding of the said Promises, it is to be observed, that not All they who are naturally descended of Israel, are the Israel of God, i. e. the Israel or People to whom the spiritual Promises of God pertain: 7 To make way for the better apprehending hereof, let it be considered that neither, because they are the natural Seed of Abraham himself, are they All that are so naturally descended of Him, esteem'd in Scripture as the Children of Abraham, to whom even the temporal Promises do belong; but only the Posterity of Abraham by Isaac is esteem'd in this Sense the Children of Abraham, as it is said, Gen. 21. 12. In Isaac shall thy Seed be called, 8 that is, (o) They, which are the Children of Abraham by the Flesh or natural Generation, these are not the Descendants of Abraham, who are the Children of God, i. e. who are taken to be the peculiar People of God in respect either of temporal or spiritual Blessings; but the Children of the Promise are counted for the Seed, i. e. that part only of the Seed or Descendants of Abraham was taken to be the peculiar People of God in both the aforementioned respects, who are descended of Abraham by Isaac, and who may therefore be stiled the Children of the Promise, forasmuch as Isaac, of whom they are descended, was born to Abraham, not by Virtue of natural Generation, but purely by Virtue of God's Promise to Abraham. 9 For this is the Word of the said Promise (Gen. 18. 10.) At this time will I come, and Sara shall have a Son. 10 And not only (p) Sara, but Rebecca also is or affords an instance to our present purpose, who being one and the same Woman, and conceiving by One and the same Man, even by our Father Isaac, brought forth Twins, wherein we have another apparent and remarkable instance of a second Limitation of the Seed of Abraham, that was taken to be the peculiar People of God. 11 For (the Children being not yet born, nor having done any Good or Evil, that the (q) Purpose of God in taking such and such a Race of Men to be his peculiar People according to Election or his own free Choice and good Pleasure might still abide or stand, not being founded on any Consideration of Works good or bad antecedently done,

II.
S. Paul provet, that the Promise of God to Abraham failed not, tho' God rejected the Nation of the Jews from being any longer his peculiar People, upon their Rejecting the Gospel.

ANNOTATIONS.

viz. that it was because of *Ismael's* having offended God some way or other.

(q) The *word* here mentioned relates not to the eternal State of the Persons here mentioned, but only to their temporal State in this World, as appears from v. 12.

TEXT.

TRANSLATION.

ἀλλ' ἐκ τῆς καλῆς (C) 12 ἐρρέ-
θη αὐτῇ, ὅτι ὁ μείζων θαλεῦσαι
τῷ ἐλάσσονι. 13 καθὼς γέγραπ-
ται, πὺν Ἰακώβ ἠγάπησα, πὺν δὲ
Ἠσαὺ ἐμίσησα.

14 Τί οὐκ ἐρεῖς; μὴ ἀδικία
ᾤσθη τῷ Θεῷ μὴ γένοιτο. 15 Τῷ
γὰρ Μωσῇ λέγει, Ἐλεῖσω ὃν ἂν
ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτεί-
ρω. 16 Ἀρα οὐκ οὐ τοῦ θέλον-
τος, οὐδὲ τῆς τρέχοντος (C), ἀλλὰ
τοῦ ἐλεοῦντος (C) Θεοῦ. 17 λέγει
γὰρ ἡ γραφή τῷ Φαραῶ, ὅτι εἰς
τὰς ἐξήκειράς σε, ὅπως ἐνδείξω-
μαι ἐν σοὶ τὴν δυνάμιν μου, καὶ
ὅπως θαυγάλλῃ τὸ ὄνομά μου ἐν

of Him that calleth)

12 It was said unto her, The
Elder shall serve the Younger.

13 As it is written, Jacob have
I loved, but Esau have I hated.

14 What shall we say then?
Is there Unrighteousness with
God? God forbid.

15 For he saith to Moses, I
will have Mercy, on whom I
will have Mercy; and I will
have Compassion, on whom I
will have Compassion.

16 So then it is not of him
that willeth, nor of him that
runneth, but of God that shews
Mercy.

17 For the Scripture saith un-
to Pharaoh, Even for this same
purpose have I raised thee up,
that I might shew my power in
thee, and that my Name might

ᾤσθη

PARAPHRASE.

done, but purely on the good Pleasure of Him, viz. God that calleth
them to be his People) 12 It was said unto her, viz. Rebecca, The
Descendants of the Elder Brother shall serve the Descendants of the
Younger Brother. 13 And agreeable hereunto are other passages of Scrip-
ture, particularly as it is written, Mal. 1. 2, 3. Jacob have I loved, so
as to make his Posterity my chosen People, and to engage my self to them
by express Promises of Greatness and Prosperity. and to instruct them
with the holy Oracles or Scriptures (Ec.) but Esau have I hated, (r) i. e.
have not shewn the like Favour to, in respect of the forementioned outward
• Dispensations. From the Instances afore alledged it is evident, that not
All descended of Abraham or Isaac are the chosen peculiar People of God,
to whom belong the Promises made by God to Abraham, even in refe-
rence to the temporal Canaan and other temporal Blessings: And in like
manner it is to be known, that not All descended of Jacob or Israel are
the chosen peculiar People of God, to whom belong the Promises of God
in reference to the spiritual Canaan, or Justification and Admission into
Heaven. But the true Israel or Descendants of Israel in this Sense are
such only as Believe in Christ, whether Jew or Gentile; Christians, as
Isaac was, are the Children of Promise in a Spiritual Sense (Gal. 4. 28.)
and

PARAPHRASE.

and so they are now the peculiar People of God, to whom belong the spiritual Promises made to the spiritual Seed of Abraham. Wherefore God's Word has not fail'd, by his rejecting the Unbelieving Jews, and taking the Believing Gentiles in their Stead.

14 What shall we say then? Is there Unrighteousness with God? III.
S Paul vindicates God's Justice in preferring One Race of Men before Another as to Outward or Temporal Dispensations; first, from the Testimony of their Own Great Prophet Moses, concerning God's Asserting this Right of Sovereignty to Himself.
i. e. will the Jews object, that to say (as I do v. 11.) that God preferr'd the Seed of Isaac before that of Ishmael, and the Seed of Jacob before that of Esau, purely of his Own Pleasure, is in effect to charge God with acting Unrighteously? God forbid, this consequence can't be charged on what I have said concerning the Election of the Seed of Isaac and Jacob of God's mere Pleasure. 15 To convince the Jews of this I appeal in the first place to the Writings of their Own Great Prophet Moses, whence we plainly learn, that as to outward Acts of Mercy and Severity, relating to the State of Nations or single Persons in this Life, God acts purely of his Own Good Pleasure. For as to outward Acts of Mercy, He, viz. God saith to Moses (Exod. 33. 19.) I will have Mercy, on whom I will have Mercy; and I will have Compassion, on whom I will have Compassion. 16 So then it hence clearly appears, that it is not of Him that Willeth, as Isaac willed or designed the Blessing for Esau, nor of Him that runs or does his Endeavour, as Esau ran an Hunting to get Venison, and so did his Endeavour to attain the Blessing, but purely of God that shews Mercy, i. e. it is purely of God's Favour, that one People is so Blessed as to be chosen before another to be the Peculiar People of God, the People to whom God shews Greater Marks of Favour as to his Outward Dispensations. 17 And that God also acts merely according to his Own Pleasure, in respect of outward Acts of Severity, is also evident from the Writings of Moses. For the Scripture saith, i. e. in the Writings of Moses God is related to say, unto Pharaoh; Even for this same purpose have I (r) raised thee up, that I might the more conspicuously Shew my Power in punishing thee, and that by the said signal Punishments and Destruction of thee and thy Army in
the

ANNOTATIONS.

(r) The Text of the Old Testament here referr'd to by the Apostle is Exod. 9. 16. where the Words here cited being spoken in reference to the Pestilence, i. e. to the Plague of Boils, and the Word in the Hebrew Text, which answers to S. Paul's ἵστημι σε, being הָעֲמַדְתִּיךָ, I have made thee to stand, and the Septuagint rendering it by διασώζεις, thou hast been preserved, hence it is not without good ground thought, that by S. Paul's Expression, ἵστημι σε, is to be more particularly understood God's preserving Pharaoh from dying by the Plague of Boils. However, there seems to be no Reason for excluding wholly the Common Interpretation of the same Words, in reference to God's Raising up Pharaoh to be King of Egypt; since the Apostle's Expression may well enough include Both. And that the Apostle might intend to include Both, is probable on account of his changing here the Interpretation of the LXX. which in other instances he usually follows; and instead of διασώζεις, which seems more peculiarly

TEXT.

TRANSLATION.

πάση τῇ γῇ. 18 Ἀρα οὖν ἐν
θέλει, ἐλεεῖ· ἐν δὲ θέλει, σκλη-
ρύνει.

19 Ερεῖς οὖν μοι, τί ἔτι μέμ-
φεται; τῷ γὰρ βεβλήματι αὐτῷ
τίς ἀνθέστηκε; 20 Μενουῶγε, ὃ
ἀνθρώπε, σὺ τίς εἶ ὁ ἀνταποκρι-
νόμενος τῷ Θεῷ; μὴ ἐρεῖς τὸ
πλάσμα τῷ πλάσαντι, τί με
ἐπαίησας οὕτως;

21 ἢ ἔκ ἐχθρῆς ἐξουσίας ὁ κεραμεὺς
τῷ πηλῷ, ὅτι τῷ αὐτῷ φερέματι
ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεῦος,
ὃ δὲ εἰς ἀτιμίαν; 22 Εἰ δὲ θέ-
λων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν
καὶ γνωρίσαι τὸ δυνατόν αὐτῷ, ἤνε-
κεν ἐν πολλῇ μακροθυμίᾳ σκεύη
ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·

be declared throughout all the
Earth.

18 Therefore hath he Mercy,
on whom he will have Mercy;
and whom he will he hardneth.

19 Thou wilt say then unto
me, why does he yet find fault?
For who has resisted his Will?

20 Nay but, O Man, who art
thou that repliest against God?
Shall the thing formed, say to
him that formed it, why hast
thou made me thus?

21 Hath not the Potter pow-
er over the Clay, of the same
Lump to make one Vessel unto
honour, and another unto dis-
honour?

22 What if God, willing to
shew his Wrath, and to make
known his Power, endured with
much Long-suffering the Ves-
sels of Wrath, fitted to De-
struction,

23

PARAPHRASE.

the Red Sea my Name might be declared throughout (f) all the Earth.
18 Therefore from these two Passages the Jews may learn, that I say
no other than Moses saith, viz. that He, i. e. God, hath Mercy, or is
bountiful in his outward Dispensations, on whom He will, or pleases
to have Mercy; and whom He wills, or pleases, He hardneth, i. e.
permits to make such an ill Use of his Forbearance towards them, as to
persist obdurate or hardened in their Provocation of him, and so to draw
on themselves exemplary Destruction.

IV. Secondly, from Reason, or the Reasonableness of the thing; particularly with reference to God's casting off the Jewish Nation, after so long Forbearance of them for their Disobedience.
19 Thou, Unbelieving Jew, wilt say then, or further object unto me, If God thus dispenses his outward Acts of Mercy and Severity according to his own Will and Pleasure, why does He yet find Fault with us Jews, as being ourselves the Cause of our Rejection, and of the Destruction of our State and Nation? For who can resist his Will, if he will to reject us from being his peculiar People, and to put an End to our State and Polity? 20 Nay but, O Man, who art thou, that repliest against God? Didst thou but duly consider, that God is thy Creator,

PARAPHRASE.

tor, and thou as Man the work of his Hand, his Creature, thou wouldest see reason not to reply thus against God, as to the case before us: for shall the thing formed say to him that formed it, why hast thou made me thus? 21 Hath not (ff) the Potter just Power over the Clay, of the same Lump to make one Vessel unto Honour, i. e. an Honourable Use, and another unto Dishonour, or a Dishonourable Use, and that purely according to his own Will and Pleasure? By parity of Reason, God as being the Creator of All Mankind, may of his own Will and Pleasure, without any Injustice, out of the same lump or mass of Mankind, choose this or that Nation to be his peculiar People, and exalt it to Honour and Greatness, whilst other Nations are depress'd into a dishonourable State. And therefore the Jews have nothing to object against God's Dealing in casting their Nation off, and taking only those Few of them that Believe, together with the Believing Gentiles, for his People, if we consider God only as the Creator of Mankind. 22 But there are other Considerations, which will farther justify God's Proceedings herein, and withal will shew that God finds not Fault with the Jews without Cause. As God of his own Will and Pleasure made choice of the Seed of Abraham by Isaac and Jacob to be his peculiar People, so he made known to the Jews the Condition, whereby they might continue to be his People; by not complying with which Condition, viz. Obedience to his Laws, they have long since deserved to be rejected and severely punished. Now the Case being so, What Injustice can be charged upon God, if God willing to shew his Wrath in a more conspicuous manner, and to make known his Power in executing that Wrath in order to make his Power more remarkably taken notice of, endured with much Long-suffering the wicked Nation of the Jews, who were long since the Vessels or Objects of Wrath, fitted for (i. e. by their own Sins deserving) Destruction? What if God endured them with much Long-suffering until this time of the Gospel, that upon their Refusal to embrace this last Offer of Mercy, their Sins might be quite ripened for Vengeance, and so God might in a more signal manner shew his Wrath in rejecting them, and make his Power known in
the

ANNOTATIONS.

liarly to refer to Pharaoh's Preservation from dying by the Plague of Boils, using *ἐκρύψατο* or, an Expression of a greater Latitude, and applicable as well to Pharaoh's Advancement to the Throne, as to his being raised up from the Bed of Sickness.

(f) How God's Overthrowing Pharaoh and his Army in the Red Sea was known to the several Nations of the World, we find some Footsteps *Job*. 2. 10. and *1 Sam.* 4. 8. And there are Footsteps of the same to be found, not only in the Sacred Writers, but also in common Heathen Authors, particularly *Diodorus Siculus*.

(ff) Compare *Ecclesiasticus* 33. 10—13.

(t) The

TEXT.

TRANSLATION.

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δέξαν· 24 οὓς καὶ ἐκάλεισεν ἡμᾶς, ὃ μόνον ἐξ Ἰσρααίων, ἀλλὰ καὶ ἐξ ἐθνῶν.

25 Ως καὶ ἐν τῷ Ωσηὲ λέγει, Καλέσω τὸν ὃ λαὸν μου, λαὸν μου καὶ τὸν ὃ ἐκ ἠγαπημένων, ἠγαπημένων. 26 καὶ ἔσαι, ἐν τῷ τόπῳ ὃ ἐρρήθη αὐτοῖς, Οὐ λαὸς μου ὑμεῖς, ἀλλὰ κληθήσονται υἱοὶ Θεοῦ ζῶντος. 27 Ησαΐας δὲ κηρύττει ὑπὲρ τῆς Ἰσραήλ, Εὰν ἢ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. 28 Λόγον γὰρ σωτελῶν καὶ σωτέμενων ἐν δικαιοσυνῇ, ὅτι λόγον σωτέμενον ποιήσῃ Κύριος ἐπὶ τῇ γῆς. 29 Καὶ καθὼς προείρηκεν Ησαΐας, Εἰ μὴ Κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἀν' ἐγενήθημεν, καὶ ὡς Γέμορρα ἀν' ὁμοιώθημεν.

23 And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory?

24 Even Us, whom he hath called, not of the Jews only, but also of the Gentiles.

25 As he saith also in Osee, I will call them my People, who are Not my People, and Her, Beloved, who was Not Beloved.

26 And it shall come to pass, that in the place where it was said unto them, ye are not my People, there shall they be call'd the Children of the living God.

27 Esaias also, cries concerning Israel, tho' the number of the Children of Israel be as the Sand of the Sea; a Remnant shall be saved.

28 For he will finish the account, and cut it short in Righteousness; because a short account will the Lord make upon the * Land.

29 And as Esaias said before, Except the Lord of Hosts had left us a Seed, we had been as Sodom, and had been made like unto Gomorrha.

31 Ti

ANNOTATIONS.

(s) The rendring of this Place is much controverted, some Interpreters leaving out καὶ, as the *Vulg. Latin*; others leaving out ἵνα, as the *Syriack* &c. But there seems to be no need for omitting either, if the Place be understood as in the *Paraphrase*, namely, if the καὶ be supposed to be referred to ἵνα, in πολλῇ μακροθυμίᾳ &c. and to denote a second End or Motive of God's Forbearance, viz. that he might make known the Riches of his Glory on the Vessels of Mercy; whereas the First mentioned afore by the Apostle is this, that he might shew his Wrath, and make known (more conspicuously) his Power on the Vessels of Wrath.

(a) As by God's Glory here mention'd seems to be denoted more peculiarly his Glorious Mercy towards the Vessels of Mercy, viz. the Believing Jew or Gentile; so perhaps by the Glory mention'd v. 4. of this Chapter may be well understood God's Glorious Mercy to the Jewish Nation, in making them for so long a time

PARAPHRASE.

the Destruction of their State; 23 (1) and that upon the Rejection of the Jews he might also now under the Gospel made known on the other hand the Riches of his (u) Glory (i. e. the Greatness of his glorious Mercy) on the Vessels or Objects of Mercy, whom he had afore prepared or appointed for Glory (viz. for the Glorious and Happy State of being his People here in this World, and for enjoying Eternal Glory in the World to come upon their Obedience to the Gospel :) 24 Even Us whom, as he had afore prepared for Glory, so now by the Gospel he hath called thereto, I say, Us Christians, consisting not of the Believing Jews only, but also of the Believing Gentiles.

25 And that God would thus call the Gentiles to be his People, is no other than what is foretold by the Prophets (which is a further Argument of God's not acting any ways Unjustly with the Jews, in casting them off for their Unbelief) As he, viz. God, saith also in the Prophecy of Osee (chap. 2. v. 23.) I will call them my peculiar People, which were not my peculiar People; and Her in a more special manner Beloved, which was not afore in such a special manner Beloved, 26 And likewise Hof. 1. 10. it is said, that it shall come to pass, that in the place, i. e. in the Gentile part of the World, where it was said unto them, viz. the Inhabitants of the said Gentile World, Ye are not my People; there shall they be called the Children of the Living God in a more special manner, or his Peculiar and Chosen People. 27 And whereas but a Few of the Jewish Nation have received the Faith, and so but a Few of them are of the Number of those whom God now acknowledges for his People, this is no other than what is foretold by Esaias also, where (viz. ch. 10. v. 22, 23.) he cries concerning Israel, Tho' the Number of the Children of Israel be as the Sand of the Sea, yet a Remnant only or Few of them in comparison shall be brought over to the Christian Faith, and saved. 28 For he, viz. God will finish or put as it were his last hand to the Account, and cut it short or contract it in Righteousness, i. e. as to the matter of Justification, or as to the Number of those that shall be justified or found to have attained the true Righteousness of God, namely by Faith in Christ, because a short Account will the Lord make upon the Land, i. e. there will be but a very Few found in the Land of Judea, that shall attain to or embrace the Righteousness of God by Faith, upon the preaching of the Gospel. 29 And hereto may also be applied the same, as Esaias said before ch. 1. v. 9. Except the Lord of Sabaoth, i. e. of Hosts had left us a Seed or very small Remnant, viz. of Believers, we had been as Sodom, and been made like unto Gomorrah, i. e. had All eternally perished, or failed of Salvation thro' Unbelief.

30 What

ANNOTATIONS.

a time his Peculiar People. For as to the other Interpretation above mention'd, it may be objected against it, that the said Glorious Appearance of God ceased after the First Temple.

(x) The.

V. S. Paul particularly vindicates the Justice of God in casting off the Jews, from the Warning he had given them of it by the Predictions of their Own Prophets.

TEXT.

TRANSLATION.

30 Τί σὺ ἐροῦμεν; ὅτι ἔθνη
τὰ μὴ διώκοντα δικαιοσύνην, κα-
τέλαβε δικαιοσύνην, δικαιοσύνην
δὲ τὴν ἐκ πίστεως.

31 Ἰσραὴλ δὲ διώκων νόμον δι-
καιουσύνης, εἰς νόμον δικαιοσύνης
οὐκ ἔφθασε. 32 Διατί; ὅτι ἐκ
ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων
νόμου. Προσέκοψαν γὰρ τῷ λίθῳ
τοῦ προσκίμματος.

33 Καθὼς γέγραπται, Ἰδὲ ἐ-
γὼ τίθημι ἐν Σιών λίθον προσ-
κίμματος, καὶ πέτραν σκανδάλου·
καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, ἔκα-
ταίχυνται.

Κεφ. ι. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς
ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν
Θεὸν ὑπὲρ τῶ Ἰσραὴλ ἐστὶν εἰς σωτη-
ρίαν. 2 Μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζή-
λον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'
ἐπίγνωσιν. 3 Ἀγνοῶντες γὰρ τὴν
τῷ Θεῷ δικαιοσύνην, καὶ τὴν ἰδίαν
δικαιοσύνην ζητοῦντες εἰσθεῖν, τῇ δι-
καιουσίᾳ τῷ Θεῷ ἐκ ὑπετάγη-
σαν. 4 Τέλος γὰρ νόμος Χριστός

30 What shall we say then?
That the Gentiles which * pur-
sued not after Righteousness
have attain'd to Righteousness,
even the Righteousness which
is of Faith;

31 But Israel, who pursued
after the Law of Righteousness,
hath not attain'd to the Law of
Righteousness.

32 Wherefore? Because they
sought Righteousness not by
Faith, but as it were by the
Works of the Law. For they
stumbled at the Stumbling-
stone;

33 As it is written, Behold I
lay in Sion a Stumbling-stone,
and rock of Offence; and who-
soever believes on him, shall
not be ashamed.

Chap. X. Brethren, my heart's
Desire and Prayer to God for Is-
rael is, that they might be saved.

2 For I bear them witness,
that they have a Zeal of God,
but not according to Know-
ledge.

3 For they being ignorant of
God's Righteousness, and going
about to establish their own
Righteousness, have not sub-
mitted themselves unto the
Righteousness of God.

4 For Christ is the End of

ANNOTATIONS.

(*) The Law may be considered in a twofold manner, either *Spiritually*, and according to the Intention of God Himself in Giving it; or *Literally*, and according to the bare Letter of it. In the former respect, it may be truly called, as S. Paul here calls it, *the Law of Righteousness*, forasmuch as the End designed thereby by God was (not only an *Outward Righteousness*, consisting in the Observance of Carnal or Outward Rites, but rather and more prin-
cipally)

PARAPHRASE.

30 What shall we say then?) *Why (agreeable to what has been promised from v. 6. to v. 29.) it is to be said,* that the Gentiles, who pursued not or were not solicitous after Righteousness or Justification before God, upon embracing the Gospel of the Free Mercy of God preached unto them, have attained to Righteousness, even the Righteousness which is of Faith, and so are now become his People: 31 But the Children of Israel, who pursued after, or were Solicitous and Zealous as to the (x) Law of Moses, which considered in Opposition to the Gospel was a Law only of external Righteousness, hath not attained to or embraced the Gospel, which is the Law of true spiritual Righteousness. 33 Wherefore have they not embraced the Gospel? because they sought Righteousness not by Faith in Christ, but as it were by the Works of the Law done by their own Strength, without the Grace of God in Christ. For they stumbled at Christ, that Stumbling-stone foretold in the Scriptures; 33 as it is written, Behold, I lay in Sion a Stumbling-stone, and Rock of Offence; and whosoever believes on him, shall not be ashamed. Chap. X. Brethren, I would not have you think I speak this out of any ill Will; on the contrary I assure you, My Heart's Desire and Prayer to God for the Children of Israel is this, that they might be saved. 2 For I bear them witness, that they have a Zeal as to things of God, but not according to true Knowledge. 3 For they being ignorant of God's Righteousness, i. e. of the Righteousness required and accepted of God, and going about to establish their own Righteousness consisting in the Observance of the external part of the Law, and of the Traditions of their Elders, and so such a Righteousness as was both of their own framing, and also attainable by their own Strength without the Assistance of the holy Spirit, have not submitted themselves unto the Righteousness of God, which is of Faith in Christ, and of Obedience to the Will of God arising out of the said Faith, and which Obedience we are enabled to perform only by the Grace of the Spirit vouchsafed unto us as Believers in Christ. 4 For Christ is the End of the Law for Righteousness to every

VI.
The Apostle shews, what it was that kept the Jews from Embracing the Gospel; and that their Stumbling thereat was no other than was foretold by their Prophets, and so they forewarn'd of it by God: to which He adjoins other Particulars relating to Justification by Faith, and the Admission of the Gentiles.

ANNOTATIONS.

cially) an Inward and Spiritual Righteousness, consisting in Purity of Heart, and True Holiness of Life; and in this Sense it was no other than the Gospel veil'd under Types and Shadows. But it was the Unhappiness of the Generality of the Jews to have regard to the Law only in the latter Sense; and so to think, that they answered the End of the Law, if they barely observed the Letter of it, or the carnal Rites thereof. And therefore putting thus too great Stress on the Letter of the Law, which they could observe of their own Strength, and so, as they thought, by their own Righteousness merit Justification, they saw no need they had to believe in Another as their Spiritual Saviour, in order to attain Justification; and thus by being Zealous of the Law of Righteousness in a wrong Sense, they were kept thereby from embracing the Law of Righteousness, i. e. the Gospel, or the Law Spiritualiz'd.

TEXT.

TRANSLATION.

εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. 5 Μωϋσῆς γὰρ γράφει τῷ δικαιοσύνῃ τῷ ἐκ τῆ νόμου, ὅτι ἐποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη ἔτω λέγῃ, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τετέστι, Χριστὸν καταγαγεῖν) 7 ἢ τίς καταβήσεται εἰς τῷ ἄβυσσον; (τετέστι, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν) 8 ἀλλὰ τί λέγῃ; Ἐγγύς σου τὸ ῥῆμα ἐστὶν ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, τετέστι τὸ ῥῆμα τῆ πίστεως, ὃ κηρύσσει. 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. 10 Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογᾶται εἰς σωτηρίαν.

11 Λέγει γὰρ ἡ γραφή, ὅτι Πᾶς ὁ πιστεύων ἐπ' αὐτῷ ἔκταιχωθήσεται. 12 Οὐ γὰρ ἐστὶ διαφορὰ Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τὰς ἐπικαλούμενους αὐτόν. 13 Πᾶς γὰρ ὃς ἀν' ἐπικαλέσεται τὸ ὄνομα Κυρίου, σωθήσεται.

14 Πῶς οὖν ἐπικαλέσονται, εἰς ὃν ἔκ ἐπίστασαν; πῶς δὲ πι-

the Law for Righteousness to every One that believes.

5 For Moses describes the Righteousness which is of the Law, That the Man who does those things shall live by them.

6 But the Righteousness which is of Faith speaks on this wise, Say not in thy Heart, who shall ascend into Heaven? (that is, to * bring Christ down)

7 Or, who shall descend into the Deep? (that is, to bring up Christ again from the Dead)

8 But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of Faith which we preach;

9 That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God has raised him from the Dead, thou shalt be saved.

10 For with the Heart Man believes unto Righteousness, and with the Mouth Confession is made unto Salvation.

11 For the Scripture saith, Whosoever believes on him, shall not be ashamed.

12 For there is no Difference between the Jew and the Gentile: for the same Lord over All, is rich unto All that call upon him.

13 For whosoever shall call upon the Name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? and how shall they

σεύσονται,

PARAPHRASE.

every one that believes, *i. e.* the Law was not design'd to justify Men by, without Christ, but on the contrary it was design'd to bring Men to Christ, in order to be justified thro' Faith in Him. 5 For Moses describes the Righteousness which is of the Law thus, That the Man (not who Believes so or so, but) who does those things, which are required by the Law, shall live by them; so that the Righteousness which is of the Law, is not of Faith, but of Works. 6 But the same Moses describing the Righteousness which is of Faith, speaks on this wise: Say not in thy Heart, Who shall ascend into Heaven? (that is *namely*, to bring Christ down) 7 or, Who shall descend into the Deep? (that is *namely*, to bring up Christ from the Dead) *i. e.* No Work of Ours is required as the meritorious Cause of our Justification, this wholly belongs to Christ. 8 But what says it, *i. e.* what says Moses further, where he describes it, *viz.* the Righteousness of Faith? Why this? The Word is nigh thee, even in thy Mouth and in thy Heart: that is (or, by which Expression of Moses is denoted thus much, that) the Foundation or Root of the Righteousness accepted by God is not any Work of Ours, but a certain Word, *namely*, the Word of Faith or Gospel, which we preach; *viz.* 9 that if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God has raised him from the Dead, thou shalt be saved. For it is observable, that as by the Word he mentions, Moses denoted the Gospel, so by his adding, that the said Word is in thy Heart, is denoted the inward Belief of the Gospel; as likewise by the Word's being in thy Mouth, is denoted the outward Profession of the Gospel, as being Both of them necessary to make us Acceptable unto God. 10 For with the Heart Man believes unto Righteousness or Justification, and with the Mouth Confession is made unto Salvation; whether He be Jew or Gentile, that thus believes and professes the Gospel. 11 For it is remarkable, that the Scripture saith, WHOSOEVER believes on Him, shall not be ashamed of having so Believed. 12 The Scripture saith, WHOSOEVER, for there is no Difference between the Jew and the Gentile; for as there is one and the same Lord over All, both Jew and Gentile, so he is rich in Mercy unto All, both Jew and Gentile, that call upon him. 13 For this is no other than what is declared also in the Prophet Joel, ch. 2. v. 22. Whosoever shall call upon the Name of the Lord, shall be saved.

14 Since then it appears from these Passages of Scripture, that God did intend to save Gentile as well as Jew thro' Faith in Christ, it is necessary, that some should be sent by God to preach Christ unto them; for how shall they, *viz.* the Gentiles, call on Him, *i. e.* Christ, in whom they have not first Believed? and how shall they Believe in him, of

VII.
S. Paul with Great Skill shews the Unreasonableness of the Jews Spoken to Him, forasmuch as His Preaching the Gospel to the Gentiles

was in Obedience to God's Mission of Him, and no other than what in general was foretold by their Own Prophets; so that the Jews could not be excused on account of Ignorance of God's Intention in these Matters.

TEXT.

TRANSLATION.

τεύουσιν, τῷ ἔκ ἤκουσαν; πῶς
δὲ ἀκέσσει χωρὶς κηρύσσοντες.

15 πῶς δὲ κηρύξουσιν, εἰὰν μὴ
ἀποσταλῶσι; καθὼς γέγραπται,
ὡς ὡρεῖται οἱ πόδες τῶν εὐαγγε-
λιζομένων εἰρλήν, τῶν εὐαγγελι-
ζομένων τὰ ἀγαθὰ. 16 ἀλλ' ὃ
πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.
Ἡσαΐας γὰρ λέγει, Κύριε, τίς
ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

17 Ἀρα ἡ πίστις ἐξ ἀκοῆς, ἡ ᾗ
ἀκοῇ διὰ ῥήματος Θεοῦ. 18 ἀλ-
λὰ λέγω, Μὴ ἔκ ἤκουσαν; ῥημῶν-
γε εἰς πάντα τὴν γῆν ἐξῆλθεν ὁ
φθόγγος αὐτῶν, καὶ εἰς τὰ πέρα-
τα τῶν οὐκ ἐκείνης ῥήματα αὐτῶν.

19 ἀλλὰ λέγω, Μὴ ἔκ ἔγνω
Ἰσραὴλ; Πρῶτον Μωϋσῆς λέγει,
Εγὼ παροξύνω ὑμᾶς ἐπ' ἔκ
ἔθνεα, ἐπὶ ἔθνεα ἀσυνέτω παροξ-
γυνῶ ὑμᾶς. 20 Ἡσαΐας δὲ ἀπο-
πολμαῖ, καὶ λέγει, Εὗρέθην τοῖς ἐμὲ
μὴ ζητῶσιν· ἐμφανὴς ἐγενόμην τοῖς
ἐμὲ μὴ ἐπερωτῶσι. 21 Πρὸς τὴν
τὸν Ἰσραὴλ λέγει, ὅλην τὴν ἡ-
μέραν ἐξεπέτασα τὰς χεῖράς μου
πρὸς λαὸν ἀπειθήνα καὶ ἀντιλέγοντα.

believe in him, of whom they
have not heard? and how shall
they hear without a Preacher?

15 And how shall they
preach, except they be sent? as
it is written, How beautiful are
the feet of them that preach the
Gospel of Peace,* that preach
the Gospel of good things.

16 But they have not All
obeyed the Gospel. For Esaias
saith, Lord, who has believed
* what they have heard by Us?

17 So then Faith comes by
Hearing, and Hearing by the
Word of God.

18 But I say, Have they not
heard? Yes verily, their Sound
went into All the Earth, and
their Words unto the end of
the World.

19 But I say, Did not Israel
know? First Moses saith, I
will provoke you to jealousy
by them that are No Nation, by
a Foolish Nation I will anger
you.

20 But Esaias is very bold
and saith, I was found of them
that sought me not; I was made
manifest unto them that asked
not after me.

21 But to Israel he saith, All
Day long I have stretched forth
my Hands unto a disobedient
and gainsaying People.

Κεϛ.

ANNOTATIONS.

(1) Though the Greek, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; is truly enough rendered in our
Translation, *Who has believed our Report?* yet since the Word *Report* (v. 16.)
is of a quite different Sound from *Hearing* (v. 17.) hence the Apostle's Argu-
ment

PARAPHRASE.

whom they have not heard? and how shall they hear without a Preacher, or some to preach unto them Christ? 15 and how shall they have any to preach Christ unto them, except they, i. e. such Preachers, be sent? Accordingly we have been sent to preach Christ unto them, agreeably to what is foretold (Isaiah 52. 7. Nahum. 1. 15.) How beautiful are the Feet of them, that preach the Gospel of Peace, that preach the Gospel of good Things? 16 But that they have not All obeyed the Gospel, who have heard of it, is no wonder, it is no other than is foretold. For Esaias saith, Lord, who has believed (y) what they have heard by us? ch. 53. 1. 17 So then we learn from the forecited Passages, that Faith comes by Hearing, i. e. that no one can believe in Christ, that has not first heard of him; and Hearing comes by the preaching of the Word of God, i. e. no one can hear of Christ, unless some be sent to preach Christ unto them: and consequently the Jews have no Reason to look on me, as a Person Ill-affected to them, because I profess my self to be in a special manner the Apostle of the Gentiles. 18 But I say, Have they not heard? yes verily: i. e. As in order to believe in Christ, it is necessary to hear of him, so God has taken care, that All should hear of Him by sending Preachers unto them; to whom may be applied those Words of the Psalmist (Psalm. 19. 4.) Their Sound went into All the Earth, and their Words unto the Ends of the World. 19 But I say, Did not Israel know this Intention of God to call the Gentiles to Salvation, as well as themselves; and consequently can their Ignorance hereof be admitted as any Excuse for their taking Offence at the Gospel, because thereby Salvation is offered to the Gentile as well as them? I answer, they can't justly plead Ignorance herein, and therefore can't be on that account excused for taking Offence at the Gospel. For first Moses gives them intimation of the aforesaid intention of God plainly enough, when he saith, Deut. 32. 21. I will provoke you to Jealousy by them, that are at present no People, i. e. not my peculiar People, and by them, who on account of their Idolatry are justly esteem'd by you a Foolish Nation, I will anger you. 20 But Esaias is very bold, or more plain in the Matter, and saith (ch. 65. 1.) I was found of them, that sought me not; I was made manifest unto them, that asked not after me, i. e. to the Gentiles. But as to Israel he saith (ch. 65. 2.) All Day long I have stretched forth my Hands unto a Disobedient and Gain-saying People.

Chap.

ANNOTATIONS.

ment does not appear so clearly, as when the Word *ἀκούω* is in both Places render'd somewhat alike, as I have render'd it, in Allusion to the very Phrase of the Apostle.

(x) We

TEXT.

TRANSLATION.

κεφ. ια'. λέγω ἔν, μὴ ἀπά-
σατο ὁ Θεὸς τὸν λαὸν αὐτῶ; μὴ
γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτις εἰμί,
ἐκ σπέρματος Ἀβραάμ, φυλῆς
Βενιαμίν. 2 Οὐκ ἀπάστατο ὁ Θεὸς
τὸν λαὸν αὐτῶ, ὃν πρόέγνω. Ἡ
ἐκ οἶδατε ἐν Ἡλίας τί λέγει ἡ γρα-
φή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ
τῷ Ἰσραὴλ, λέγων, 3 Κύριε, τὰς
προφῆτας σὺ ἀπέκλειναν, καὶ τὰ
θυσιαστήρια σὺ κατέσκαψαν· καί-
γὼ ὑπελείφθην μόνος, καὶ ζητῶσι τὴν
ψυχὴν μου. 4 ἀλλὰ τί λέγει αὐτῷ
ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ
ἐπτακισχιλίους ἄνδρας, ὅτινες ἐκ ἑ-
καμψαν γόνυ τῇ Βάαλ. 5 Οὕτως
ἔν καὶ ἐν τῷ νῦν καιρῷ λῆμμα καὶ
ἐκλογὴν χάριτος γέγονεν·

(6 Εἰ δὲ χάριτι, ἐκ ἔτι ἐξ ἔρ-
γων· ἐπεὶ ἡ χάρις ἐκ ἔτι γίνε-
ται χάρις· εἰ δὲ ἐξ ἔργων οὐκ ἔτι
ἐστὶ χάρις· ἐπεὶ τὸ ἔργον, ἐκ ἔτι
ἐστὶν ἔργον.) 7 Τί οὖν; ὁ ἐπι-
ζητεῖ Ἰσραὴλ, τέττα οὐκ ἐπέτυ-
χεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ
δὲ λοιποὶ ἐπαρώθησαν. 8 Καθὼς
γέγραπται, ἔδωκεν αὐτοῖς ὁ Θεὸς
πνεῦμα κατανύξεως· ὀφθαλμοὺς τῶ

Chap. XI. I say then, Hath
God cast * off his People? God
Forbid. For I also am an Isra-
elite, of the Seed of Abraham,
of the Tribe of Benjamin.

2 God has not cast off his
People which he fore-knew.
Know ye not what the Scrip-
ture saith of Elias? how he
makes * complaint to God a-
gainst Israel, saying,

3 Lord, they have killed thy
Prophets, and digged down thy
Altars; and I am left alone, and
they seek my Life.

4 But what saith the Answer
of God unto him? I have re-
served to my self seven thou-
sand Men, who have not bowed
the Knee to * Baal.

5 Even so then at this pre-
sent time also there is a Rem-
nant, according to the Election
of Grace.

(6 And if by Grace, then is it
no more of Works; otherwise
Grace is no more Grace: But
if it be of Works, then is it no
more Grace; otherwise Work
is no more Work.)

7 What then? Israel has not
obtain'd that which he seeks
for; but the Election has ob-
tain'd it, and the rest were
blinded:

8 According as it is written,
God has given them the Spirit
of Slumber; Eyes that they

ANNOTATIONS.

(z) We rather say in *English*, such an One has *cast off* his Friend or Acquaint-
ance, than *cast away*. Besides, by a *Cast away* is denoted in our Translation,
1 Cor. 9. 27. one *Finally cast away*, or *Eternally lost*, which S. Paul here declares
not to be the Case of the Jews.

(zx) See

PARAPHRASE.

Chap. XI. *From the whole Tenor of what has been said hitherto in this Epistle, it is evident, that I have shewn, that the Jew hath no Reason to boast over the Gentile. It will be convenient for me now to shew on the other hand, that neither ought the Gentile to boast over the Jew. I say then, Hath God cast (z) off his People Israel utterly and without Exception? God forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin; and yet chosen to be an Apostle of Christ. 2 God has not cast off those of his People the Israelites, whom he fore-knew (zz) or fore-approved of according to the purport of the Gospel. Know ye not what the Scripture saith of Elias? how he makes Complaint to God against the Children of Israel, saying, 3 Lord, they have killed thy Prophets, and digg'd down thy Altars; and I am left alone, and they seek my Life. 4 But what saith the Answer of God unto him? I have reserved to my Self seven thousand Men, who have not bowed the Knee by way of idolatrous Worship to the Image of Baal. 5 Even so then at this present time also there is a Remnant of the Israelites, whom God still owns as his People, according to the (a) Election of Grace, i. e. according to the Terms of the Gospel, which is a Dispensation of Grace, vouchsafed unto Us of God's mere Grace or Favour. (6 And here by the way it is observable, that if this Remnant is now the People of God by the Grace of the Gospel, then is it so no more of the Works of the Law: for otherwise Grace is no more Grace: but on the other hand, if it, i. e. this Remnant be the People of God, and so in a State of Justification, by virtue of the Works of the Law, then it is no more an Act of Grace or Favour in God, that the said Remnant is his People: for otherwise Work is no more Work. In short, Work in this Discourse is understood to confer a Right of Debt, but Grace is understood to bestow somewhat, which there is no Claim to by Right of Debt, so that what is conferr'd by the One, cannot be ascribed to the other, without confounding the Nature of things. But to go on with the Series of our Discourse.) 7 What then, how stands the Case? Why thus: Israel in general hath not obtain'd that Justification, which he seeks for by the Works of the Law; but the Election, i. e. such of them as Believe in Christ, and so are those, whom God has chosen to constitute now his People together with the believing Gentiles, has obtained it, viz. Justification, and the Rest of the Israelites, viz. those who sought to be justified by the Works of the Law, were Blinded, so as not to discern their Error, notwithstanding the clear Light of the Gospel. 8 And this also has happened to them, according as it is written, God has given them, i. e. for their Obstinacy has permitted them to have the Spirit of Slumber, to have such Eyes, that they should not see, and such Ears,*

VIII.
The Apostle observes, that God has not cast off All Israel, but only such as rejected the Gospel, and thereby intimates, that the Gentile Converts ought not to Boast over the Jews, as a People Wholly cast off by God.

ANNOTATIONS.

(zz) See Note on ch. 8. v. 29.

(a) See the Paraphrase of v. 7.

(aa) The

TEXT.

TRANSLATION.

μη βλέπειν, καὶ ὦτα τῶ μη ἀκούειν,
 ἕως τῆ σήμερον ἡμέρας. 9 Καὶ Δα-
 βὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐ-
 τῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ
 εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα
 αὐτοῖς. 10 σκοτιοθήτωσαν οἱ ὀφ-
 θαλμοὶ αὐτῶν τῶ μη βλέπειν, καὶ
 τὸν νῶτον αὐτῶν διαπαντὸς σύγ-
 καμψον.

11 Λέγω οὖν, Μὴ ἐπλίσαν, ἵνα
 πέσωσι; μὴ γένοιτο. Ἀλλὰ τῷ αὐ-
 τῶν ὥραπτῶματι ἡ σωτηρία τοῖς
 ἔθνεσιν, εἰς τὸ ὥραζηλῶσαι αὐτοὺς.

12 Εἰ δὲ τὸ ὥραπτῶμα αὐτῶν
 πλεονεξία κόσμου, καὶ τὸ ἡτήρημα αὐ-
 τῶν πλεονεξία ἐθνῶν, πόσω μάλλον τὸ
 πλήρωμα αὐτῶν; (13 Ἰμὴν γὰρ λέ-
 γω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν εἰμι
 ἐγὼ ἐθνῶν Ἀπόστολος τῷ διακονίαν
 μου δοξάζω, 14 ἕπως ὥραζηλῶσω
 μου τὸ σῶμα, καὶ σώσω τινὰς ἐξ αὐ-
 τῶν.) 15 Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν
 καταλλαγὴ κόσμου, τίς ἡ πρόσλη-
 ψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

16 Εἰ οὖν ἡ ἀπαρχὴ ἀγία, καὶ

should not see, and Ears that
 they should not hear, unto this
 Day.

9 And David saith, Let their
 Table be made a Snare, and a
 Trap, and a Stumbling-block,
 and a Recompence unto them.

10 Let their Eyes be darkened,
 that they may not see, and bow
 down their Back alway.

11 I say then, Have they
 stumbled, that they should fall?
 God forbid: but thro' their
 fall Salvation is come unto the
 Gentiles, for to provoke them
 to * Emulation.

12 Now if the Fall of them
 be the Riches of the World,
 and the Diminishing of them
 the Riches of the Gentiles, how
 much more their Fulness?

13 (For I speak to you Gen-
 tiles, inasmuch as I am the Ap-
 ostle of the Gentiles: I mag-
 nify my Office,

14 If by any means I may
 provoke to Emulation them
 which are my Flesh, and might
 save some of them.)

15 For if the casting off of
 them be the reconciling of the
 World; what shall the Receiv-
 ing of them be, but Life from
 the Dead?

16 Now if the First-fruit be

ANNOTATIONS.

(aa) The Expression used here by the Apostle, *Life from the Dead*, is ca-
 pable of various Interpretations, especially as being capable to be taken either
 in a Literal or Metaphorical Sense. And because both Acceptations are very
 compatible, I have therefore join'd them together in the Paraphrase. I shall add
 here a Testimony or two referring to this Matter, and taken from a Tract en-
 titled, *The Testament of the Twelve Patriarchs*, as being a Piece extant in the
 very First Age of Christianity. In the Testament of *Zabulon* §. 9. it is said,
 that the *Jews* should be cast off till the time of the Consummation, but at length

PARAPHRASE.

Ears, that they should not hear, *so as to obey the Truth*, unto this Day.
 9 And to them also may be applied, what David saith,* Let their Table be made a Snare, and a Trap, and a Stumbling-block, and a Recompence unto them; 10 Let their Eyes be darkened, that they may not see, and bow down their Back alway.

11 I say then further, Have they of the Israelites or Jews that have stumbled at Christ, so stumbled, that they should fall irrecoverably, and never more be capable of being the People of God? God forbid: but thro' their Fall, *i. e.* upon their refusing to embrace the Gospel, the Wisdom of God has ordered the Gospel to be preached unto the Gentiles, and so Salvation is come unto the Gentiles, for to provoke them, *i. e.* the Jews, to Emulation of the Faith and Obedience of the Gentiles.

12 Now if the Fall of them, *viz.* the Jews, be thus the occasion of imparting the Spiritual Riches of the Gospel to the rest of the World, and if the Diminishing of them, *i. e.* the Damage of the Jews thus turns to the Spiritual Riches of the Gentiles; how much more shall their Fulness, or the Coming in of all Israel to the Faith, tend to the enriching of the Gentiles, even all the Gentiles? 13 For I speak, or take Notice of this your Enrichment to you Gentiles, inasmuch as I am the Apostle of the Gentiles; and I thus magnify my Office of being the Apostle of the Gentiles, 14 if, or that by any means I may provoke to the Emulation of you, as to the embracing of the Gospel, them which are my Flesh or Kindred, and so might be instrumental to save some of them.)

15 But to return to what I was speaking of v. 12. *viz.* that the Fulness of the Jews shall be more advantageous to the World than their Fall. For if the casting off of them, *i. e.* the Jews, be the Reconciling of the World, *i. e.* attended with God's making known to the World the Gospel, that Word of Reconciliation (2 Cor. 5. 19.) what shall the Receiving of them again upon their Conversion be but Life from the Dead? *i. e.* (aa) it shall be matter of the greatest Joy, such as receiving a dead Friend raised to Life again; and this the more, because the general Conversion of the Jews shall be accompanied or attended with the general Conversion of all the rest of the World, and so not only All the World shall rise from the Death of Sin to the Life of Righteousness, but there shall also shortly follow the literal Resurrection from the Dead, and so the Consummation of our Redemption by Christ, and of our Happiness.

16 Now that there should be hereafter such a Receiving of the Israelites or Jews into Favour, or as the People of God, can't be reasonably thought improbable upon comparing the natural State of the Jews with that of

IX.
 The Apostle further observes, that the Gentiles ought not to despise the Jews, forasmuch as God has not utterly, and finally cast off the Jews; but will receive them again in his due time; and also forasmuch as both their Rejection and Reception is Advantageous to the Gentiles.

X.
 The Apostle proceeds to shew, that there shall be a Conversion of the whole Jewish Nation to the Gospel. And as he goes along, adds other Considerations why the Gentiles should not boast over or despise the Jews.

ANNOTATIONS.

should be Received by Faith and Water (*i. e.* Baptism.) Test. Levi §. 16. And Test. Dan §. 6. it is remarkably said, that in the Day wherein Israel shall believe, the Kingdom of the Enemy (*i. e.* the Devil) shall have an End. See Dr. Graber's Spicileg. Sec. I. p. 145, &c.

TEXT.

TRANSLATION.

τὸ Φύεμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. 17 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγρίου ὡς ἐκεντρίσθης ἐν αὐτοῖς, καὶ συγκαινωνὸς τῆς ῥίζης, καὶ τῆς πίστεως τῆς ἐλαίας ἐγένεαι·

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, ἔσθι σὺ τὴν ῥίζαν βασιλεύεις, ἀλλ' ἡ ῥίζα σέ.

19 Ερεῖς οὖν ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθω.

20 Καλῶς, τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἐσθί· μὴ ὑψηλοφρόνεις, ἀλλὰ φοβῇ.

21 Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων ἐκείνους ἐφείσατο, μήπως καὶ σὺ φείσεται. 22 Ἴδε οὖν χρηστότητα καὶ ἀποπομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεισθέντας, ἀποπομίαν, ἐπὶ δὲ σέ, χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

23 Καὶ ἐκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρίσθουσι· δυνατὸς γὰρ ἐστὶν ὁ Θεὸς πάντα ἐκκοπεῖν αὐτούς.

24 Εἰ γὰρ σὺ ἐκ τῆ κατὰ φύσιν ἐξεκίπης ἀγριελαίας, καὶ ὡς φύσιν ἐκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον ἔτι οἱ κατὰ φύσιν ἐγκεντρίσθουσι τῇ ἰδίᾳ ἐλαίᾳ;

holy, the Lump is also holy; and if the Root be holy, so are the Branches,

17 And if some of the Branches be broken off, and thou being a wild Olive-tree, wert grafted in amongst them, and with them partakest of the Root and Fatness of the Olive-tree;

18 Boast not against the Branches: but if thou boast, thou bearest not the Root, but the Root thee.

19 Thou wilt say then, The Branches were broken off, that I might be grafted in.

20 Well, because of Unbelief they were broken off, and thou standest by Faith. Be not high-minded, but fear.

21 For if God spared not the natural Branches; * *fear* lest he also spare not thee.

22 Behold therefore the Goodness and Severity of God: towards them that fell, Severity; but towards thee, Goodness, if thou continue in *his* Goodness: otherwise thou also shalt be cut off.

23 And they also, if they continue not still in Unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the Olive-tree which is wild by Nature, and wert grafted contrary to Nature into a good Olive-tree; how much more shall these which be the natural Branches be grafted into their own Olive-tree.

P A R A P H R A S E.

the Gentiles. For if the First-fruit of the Jewish Nation, viz. Abraham, Isaac, and Jacob, were Holy, i. e. called and separated to the Service of God, the whole Lump of that Nation is also Holy; and if the Root, i. e. Abraham, from whom the Jews sprang, was Holy, so are the Branches also. 17 And if some of the natural Branches be broken off from the Olive-tree, i. e. if some of the natural Jews were rejected from pertaining to the Church of God, and thou Gentile being as it were a Branch of a wild Olive-tree, wert grafted in amongst them, viz. the natural Branches, which continued join'd on to the Olive-tree, and partakest of the Root and Fatness of the Olive-tree, i. e. wert admitted into the Church in the room of the rejected Jews, and so partakest of the Blessings promised to Abraham and his Seed; 18 boast not hereupon against the Branches, i. e. Jews: but if thou art so Vain and Foolish as to boast, remember thou bearest not the Root, but the Root thee, i. e. remember, that the Blessings pertaining to thee a Christian, are derived to thee from the Promise made to Abraham and his spiritual Seed, but nothing accrues to Abraham or his Race by any thing derived from thee. 19 Thou wilt say then, The Branches were broken off, that I might be grafted in, i. e. the Jews were rejected to make way for admitting the Gentiles into the Church; 20 well, be it so; but remember, that because of Unbelief they were broken off, and that thou standest at present in God's Favour by Faith. Be not high-minded because of thy present Condition, but fear, lest thy Case should hereafter happen to be no better than that of the rejected Jews. 21 For if God spared not the natural Branches, the Jews, for their Unbelief (b) fear lest he also spare not thee, if guilty of the same. 22 Behold therefore and consider the Goodness and Severity of God; towards them the Jews which stumbled at the Gospel and fell, Severity in rejecting them from being his People; but towards thee a Gentile, who believest the Gospel, Goodness in admitting thee into his Church, and so assigning to thee the Blessings thereunto belonging, if thou continue in his Church, and so in the Sphere of his Goodness: for otherwise thou shalt also be cut off again from the Olive-tree, into which thou art now engrafted, i. e. shalt not be esteem'd as a true Member of God's Church. 23 And they also, the Jews, if they abide not still in Unbelief, shall be grafted in again, or admitted into God's Church: for God is able to graft them in again. 24 For if thou, a Gentile, wert cut out of the Olive-tree, which is Wild by Nature, and wert grafted contrary to thy Nature into a good Olive-tree; how much more easily shall those Jews, who be the natural Branches of the good Olive-tree, be grafted again into their own Olive-tree, i. e. if thou, being a Gentile by birth, and so contradistinguished

10

A N N O T A T I O N S.

(b) It seems most natural to suppose the Verb here understood to be *φοβού*, used by the Apostle in the foregoing Verse.

TEXT.

TRANSLATION.

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν,
ἀδελφοί, τὸ μυστήριον τῆτο, (ἵνα
μὴ ᾔτε παρ' ἑαυτοῖς φρένιμοι) ὅτι
πώρασις ἀπὸ μέρους τῷ Ἰσραὴλ
γέγονεν, ἄλλως δὲ τὸ πλήρωμα τῶν
ἐθνῶν εἰσέλθῃ, 26 καὶ ἔτω πᾶς
Ἰσραὴλ σωθήσεται· καθὼς γέγραπ-
ται, Ἡξεί ἐκ Σιών ὁ ῥυόμενος, καὶ
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

27 Καὶ αὕτη αὐτοῖς ἡ παρ'
ἐμὲ διαθήκη, ὅταν ἀφέλωμαι τὰς
ἀμαρτίας αὐτῶν.

28 Κατὰ τὸ Εὐαγγέλιον, ἐχθροὶ
δε ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν,
ἀγαπητοὶ διὰ τὰς πατέρας.

29 Ἀμεταμέλητα γὰρ τὰ χα-
ρίσματά, καὶ ἡ κλήσις τῆς Θεᾶς.

30 Ὡστερ γὰρ ποτε καὶ ὑμεῖς ἠπει-
θήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθη-
τε τῇ τῶν ἀπαθείᾳ. 31 οὐ-
τω καὶ ἔπει νῦν ἠπειθήσαν, τῷ ὑ-
μείρων ἐλεῖν ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

25 For I would not, Bre-
thren, that ye should be igno-
rant of this Mystery (lest ye
should be wise in your own
conceit) that Blindness is hap-
pened to Israel in part, until
the Fulness of the Gentiles be
come in,

26 And so All Israel shall be
saved: as it is written,) There
shall come out of Sion the De-
liverer, and shall turn away
Ungodliness from Jacob.

27 * And this is my Covenant
unto them, when I shall take
away their Sins.

28 As concerning the Gos-
pel; they are Enemies for your
sakes; but as concerning the
Election, they are Beloved for
the sakes of the Fathers.

29 For the Gifts and Calling
of God are without Repentance.

30 For as ye in times past
have not * obeyed God, yet
have now obtain'd Mercy thro'
their Disobedience;

31 Even so have these also
now not obeyed, that thro' your
Mercy they also may obtain
Mercy.

32 ΣΥΝ-

ANNOTATIONS.

(c) See the Reverend and Learned Dr. *Whitby's* Discourse on the Calling of the Jews to the Christian Faith, by way of Appendix to his Paraphrase on this Chapter. And to the Testimonies cited by Him from the Primitive Writers, add those abovementioned in the Note on v. 15. taken from the Testament of the Twelve Patriarchs, and so from a Writer of greater Antiquity, than any (as I remember) of those cited by Dr. *Whitby*.

(d) I can't learn, what Copy our *English* Translators followed, when they read here γὰρ; for in all the Antient MSS. and Versions it is καὶ. Nor is there so much as a Various Reading observed by Dr. *Mill*, in reference to this Place, in any Writer.

(e) I have rather chosen to render the Greek here and in the following Places, by *Not obeyed* and *Disobedience*, than by *Not believed* and *Unbelief*; because the Gentiles were not culpable formerly on account of (what is Properly called) *Unbelief*.

P A R A P H R A S E.

to the Jews, wert, notwithstanding the said Contradistinction of thy Race, admitted upon thy Faith in Christ to partake of the spiritual Promises made to Abraham; how much more easily may we conceive, that the Jews, who are the natural Descendants of Abraham, shall upon their believing the Gospel be re-admitted to be partakers of the said Promises, or to be the People of God. 25 Indeed I now tell you plainly, what before was not discovered to you (for I would not, Brethren, that ye should be ignorant of this Mytery not afore revealed to you, lest ye should be wise in your own Conceits, thinking too highly of yourselves, and too meanly of the Jews) that Blindness is happened in part to Israel, i. e. to part of the Jews, only until the Fulness of the Gentiles be come in, i. e. (c) until the time be come, when the whole Body of the Gentiles shall be converted to the Faith. 26 And so all Israel, i. e. the whole Body of the Jews then living shall be converted also, and shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob. 27 (d) And this is my Covenant unto them, when I shall take away, or forgive, their Sins, and so take away also the Punishment they lie under for their Sins. 28 At present indeed, as concerning the Gospel, they refuse to embrace it, and so are in a State of Enemies to God, i. e. are no longer the People of God, but then this is for your sakes, the Fall and Diminishing of them being the Enriching of you, you being admitted to be the People of God upon their being Cast off; but yet as concerning the Election, which God made of Abraham, Isaac, and Jacob, and their Posterity to be his People, they are still within the Extent of that Election, and so are still beloved by God for the sakes of the Fathers, Abraham, Isaac, and Jacob, from whom they are descended. 29 For the Gifts and Calling of God are without Repentance, i. e. God does not repent of his Calling the aforesaid Patriarchs and their Seed to be his People, and of the gracious Promises vouchsafed unto them, but they shall be made good unto them. 30 And that God should have such gracious Intentions still, even to those Jews, that at present believe not the Gospel, you may easily conceive by considering your own former Case. For as ye in times past have not (e) obeyed God, and were not his People, yet have now obtain'd Mercy, so as to be taken in to be the People of God, thro' their Disobedience, or not submitting to the Gospel; 31 Even so have these also now not obeyed, or submitted to the Gospel, by reason of your being admitted by the Mercy of it to be God's People, that thro' your Mercy, i. e. thro' the like Mercy which you have received, they also may hereafter obtain the Mercy

A N N O T A T I O N S.

Unbelief, i. e. of Not believing the Gospel, but of Not obeying God so far forth as their Reason, if Rightly used, would have directed them. This is that, on account whereof S. Paul tells them, they are Inexcusable, Chap. 1. v. 20.

(ee) The

TEXT.

TRANSLATION.

32 Συνέκλεισε γὰρ ὁ Θεὸς τὰς
πάντας εἰς ἀπειθείαν, ἵνα τὰς
πάντας ἐλεήσῃ.

33 Ω βάθος πλάτους καὶ σοφίας
καὶ γνώσεως Θεῶν. ὡς ἀνεξερευνήτα
τὰ κρίματα αὐτῶν, καὶ ἀνεξιχνίαστοι
αἱ ὁδοὶ αὐτῶν. 34 Τίς γὰρ ἔγνω νῦν
Κυρίου, ἢ τίς σύμβουλος αὐτῶν ἐγένε-
το; 35 ἢ τίς προέδωκεν αὐτῷ,
καὶ ἀναποδοθήσεται αὐτῷ; 36 ὅτι,
ἐξ αὐτῶν, καὶ δι' αὐτῶν, καὶ εἰς αὐτὸν
τὰ πάντα· αὐτῷ ἡ δόξα εἰς τὰς
αἰῶνας, Ἀμήν.

Κεφ. ιβ'.

Παρακαλῶ ἔν ὑμᾶς, ἀδελφοί,
διὰ τὴν οἰκτιρμῶν τῶ Θεῶν; ὥστα-
εῖναι τὰ σώματα ὑμῶν θυσίαν ζῶ-
σαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τῇ
λογικῇ λατρείᾳ ὑμῶν. 2 Καὶ
μὴ συχηματίζετε τῷ αἰῶνι τούτῳ·
ἀλλὰ μεταμορφώσετε τῇ ἀνακαινώσει
τῆ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν
ὑμᾶς τί τὸ θέλημα τῶ Θεῶν τὸ ἀ-
γαθόν, καὶ εὐάρεστον, καὶ τέλειον.

32 For God has shut up All
together in Disobedience, that
he might have Mercy upon All.

33 O the Depth of the Riches
both of the Wisdom and Know-
ledge of God! how unsearch-
able are his judgments, and his
ways past finding out?

34 For who has known the
Mind of the Lord, or, who has
been his Counsellor?

35 Or, who has first given
to him, and it shall be recom-
penced unto him again?

36 For of Him, and thro'
Him, and to Him are All things:
to whom be Glory for ever,
Amen.

Chap. XII.

I beseech you therefore, Bre-
thren, by the Mercies of God,
that ye present your Bodies a
Living Sacrifice, holy, accept-
able unto God, *which is your*
reasonable Service.

2 And be not conformed to
this world; but be ye trans-
formed by the renewing of
your Mind, that ye may prove
what is that Good, and Ac-
ceptable, and Perfect Will of
God.

3 Λέγω

PARAPHRASE.

Mercy of being re-admittd to be the People of God. 32 For God has
shut up All Mankind, both Jews and Gentiles together, as Prisoners in-
volved in the Guilt of Sin and Disobedience, that He might have Mercy
upon All in due time, by their embracing the Faith of Christ; *which*
they shall All do at length, by the wise and gracious Providence of God,
ordering things so as to tend to bring All to the Faith.

PARAPHRASE.

33 O the Depth of the Riches both of the Wisdom and Knowledge of God! Of his Knowledge in foreknowing how Jews and Gentiles would behave themselves, and of his Wisdom in ordering things accordingly for the best! How unsearchable are his Judgments, and his Ways past finding out, or not to be traced out, by any human Understanding. 34 For who has so much as known the Mind of the Lord without Revelation, or (as it may therefore be much more asked) who has been his Counsellor to advise him so and so? 35 Or lastly, who has first given to him, and thereby laid any Obligation on him, and it shall be recompenced to him again? i. e. we are not able to comprehend the Wisdom of God, and therefore ought not to take upon us to advise him what to do, much less to find fault with what he does (as to the Unbelieving Jews in refusing to embrace the Gospel, because thereby Salvation is offered also to the Gentile, as well as to them.) Nor can we Mortals lay any Debt upon God by first bestowing any thing upon him, and therefore we can't claim any thing of God by way of Debt, either as due to the Jew above the Gentile, or to the Gentile above the Jew. And therefore both Jew and Gentile ought humbly to submit to the wise Dispensations of God. 36 For of Him as the Creator and Doer, and thro' Him as the Director and Disposer, and to Him, i. e. to his Glory as the End, are all things; to whom be Glory for ever, Amen.

XI.

S. Paul here concludes the Argumentative part of this Epistle, with an Admiration of the Knowledge and Wisdom of God; and also with observing that All things come of God, and therefore No Mortal can lay any Obligation of Debt upon God; thereby excellently reprimanding the high Conceit the Jews had of themselves, and also intimating that both Jew and Gentile ought to behave themselves Humbly and Kindly one towards another.

SECTION III.

Instructions concerning Christian Behaviour, and especially concerning the mutual Behaviour of the Weak and Strong in Faith.

Chap. XII, I beseech you therefore, Brethren, by the Mercies of God vouchsafed unto you in Christ, and now made known unto you by the Gospel, that ye present, instead of the Bodies of Beasts sacrificed by the Jews and Gentiles, your own Bodies, not Slain, but as a Living Sacrifice, namely Holy, i. e. Dead unto Sin, but Alive to Righteousness, and so Acceptable unto God, which the Sacrifices even of the Law now are not; and what I exhort you to, is no other than your reasonable Service, a Service fit to be paid to God by rational Creatures. 2 And to this end be not conformed to the sinful Courses of this World, but be ye transformed from the said sinful Courses into the Holiness of Life required in the Gospel, the first Step whereto is by the Renewing of your Mind, i. e. by quite changing the Bent of your Mind from Evil to Good; that so ye may be qualified to prove, or upon Examination to find, what is that Good, and Acceptable, and Perfect Will of God, now made known under the Gospel, and whereof the Legal Rites were only Types, or a Preparatory Method for the better introducing the more perfect State of the Gospel.

I.

S. Paul exhorts them, instead of the Sacrifices of Beasts afore used by them, to present their Own Bodies as a Living Sacrifice. Holy, &c acceptable unto God.

3 For,

TEXT.

TRANSLATION.

3 Λέγω γὰρ Διὰ τὸ χάρισμα
τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν
ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ
φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σω-
φρονεῖν, ἐκάστω ὡς ὁ Θεὸς ἐμέρισε
μέτρον πίστεως.

4 Καθάπερ γὰρ ἐν ἐνὶ σώματι
μέλη πολλὰ ἔχοντες, τὰ δὲ ἓ μέλη
πάντα ἐν τῷ αὐτῷ ἔχουσιν ὁμοῦ.

5 ὣτως οἱ πολλοὶ ἐν σώματι ἑσ-
μὲν ἐν Χριστῷ, ὃ δὲ καθέως, ἀλλή-
λων μέλη. 6 ἔχοντες δὲ χάρισμα-
τα κατὰ τὸ χάρισμα δοθεῖσαν ἡμῖν
διὰφορεῖται ἢ ἐπεὶ προφητείαν κατὰ τὴν
ἀναλογίαν τῆς πίστεως· 7 ἢ ἐπεὶ δι-
ακονίαν, ἐν τῇ διακονίᾳ· ἢ ἐπεὶ δι-
δασκαλίαν, ἐν τῇ διδασκαλίᾳ.

8 ἢ ἐπεὶ ὁ ὀφθαλμῶν, ἐν τῇ πα-
ρηγορίᾳ· ὁ μελεδιδύς, ἐν ἀπλό-
τητι· ὁ προϊστάμενος, ἐν σωφρο-
νίᾳ, ἐν ἰλαρότητι.

9 Ἡ ἀγάπη ἀνυπόκριτος· Α-
ποσυνοχωρεῖ τὸ πονηρὸν, κολλώ-
μενοι τῷ ἀγαθῷ.

10 Τῇ φιλαδελφίᾳ εἰς ἀλ-
λόλους φιλόστοργοι· τῇ τιμῇ ἀλ-
λόλους προσηγούμενοι· 11 Τῇ
σωφρονίᾳ μὴ ἐκνηροῖ, τῷ πνεύματι

3 For I say, thro' the Grace
given unto Me, to every Man
that is among you, not to think
of Himself more highly than
he ought to think; but to think
* modestly, according as God
has dealt to every Man the
Measure of Faith.

4 For as we have many Mem-
bers in one Body, and all the
Members have not the same Of-
fice;

5 So we being many are one
Body, and every one Members
one of another.

6 Having then Gifts differing
according to the Grace that is
given unto us; whether Pro-
phesy, let us prophesy according
to the proportion of Faith;

7 Or Ministry, let us * attend
on our Ministry; or he that
teaches, on teaching;

8 Or he that exhorteth, on
Exhortation: he that gives, let
him do it with Simplicity; he
that ruleth, with Diligence; he
that shews Mercy, with cheer-
fulness.

9 Let Love be without Dif-
simulation. Abhor that which
is Evil, cleave to that which
is Good:

10 Be kindly affection'd one
to another with brotherly love;
in honour * prefer one another;

11 Be not slothful in Busi-

ness.

ANNOTATIONS.

(cc) The *ἀναλογία τῆς πίστεως* mentioned in this Verse seems to be no other than
the *μέτρον πίστεως* mention'd v. 3.

(f) The Greek Word *εἰσπότης* is taken to denote the several Significations men-
tioned in the Paraphrase.

(g) Ο *προϊστάμενος* being here mentioned between the *ὁ μελεδιδύς* and the *ὁ ἰλαῖος*,
inclines

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3 For, thro' the Grace given unto me, *i. e.* as God has of his Favour been pleased to make me an Apostle, I say, that one Duty of the Gospel, one Branch of the Good, and Acceptable, and Perfect Will of God be- longing to every Man that is among you, is this, Not to think of himself more highly than he ought to think; but to think modestly, according as God has dealt, or distributed to every Man the Measure of spiritual Gifts upon his Faith, or Believing the Gospel. 4 For as we have many Members in one natural Body, and All the Members have not the same Office, but such different Offices, as are most subservient to the good of the whole natural Body; 5 So we Christians being many are to look on our selves as making but one spiritual Society or Body in Christ, who is the Head, and every one else of Us Members one of another, and consequently as Fellow-Members ought to have a concern not only for our selves, but for one another, and so for the good of the whole Christian Body. 6 Having then Gifts, differing according to the Grace that is given to us, *i. e.* according to the respective Favour God has been pleased to shew unto us, in the Exercise hereof let us not consider our own Glory, but the Good of the whole Body: whether we have the Gift of Prophecy, *i. e.* of expounding Scripture, more particularly Prophecies already given, or else of Foretelling things future, or of Revealing the supernatural Mysteries of Religion, let us prophecy according to the (e) Proportion or Measure of the said Gift vouchsafed unto Us upon our Faith; 7 Or if we are gifted for the Ministry of Evangelists, let us attend on our Ministry: 8 Or if he be one that exhorteth, as being peculiarly Gifted thereto, let him attend on Exhortation: He that giveth by the impulse of the Spirit to the Church's stock for Charitable Uses, let him do it with (f) Simplicity, without any double-dealing, as did Ananias and Sapphira, without any mixture of Vain-glory or any other Selfish-Consideration, and also let him do it liberally; he that ruleth, or presideth (g) over the Church's stock, let him do it with Diligence; he that sheweth Mercy, *i. e.* is by the Direction of the Spirit set apart to take care of the Sick, Widows, Orphans, and to perform such other Acts of Mercy, let him do it, how mean and troublesome soever an Office it may be, with Cheerfulness.

9 Let Love be without Dissimulation. Abhor doing any thing to another that is Evil, Cleave to, *i. e.* never do any thing to another but that which is Good. 10 Be also inwardly kindly affection'd one to another, even with Brotherly Love; in honour (h) prefer one another, *i. e.* be ready to think better of others than of your self, and so be content to have others preferr'd before your self: 11 Be not slothful in Business, but

II.
To demean
themselves as Fel-
low-Members of
Christ's Body, the
Church, aiming at
the Publick Good
of the Church, re-
ther than their
own Glory or
any other Selfish
end.

III.
Rules concern-
ing Christian Love
and Charity.

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inclines me to understand it peculiarly in the Sense given in the Paraphrase.

(h) This and the following Participles seem to be best render'd after the same man-
ner, as the former three, viz. by the Imperative.

TEXT.

TRANSLATION.

ζέοντες, τῷ κυρίῳ δουλεύοντες.

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσδοκῇ προσκαρτεροῦντες. 13 Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τῇ φιλοξενίᾳ διώκοντες. 14 Εὐλογεῖτε τὰς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταραζοῦτε.

15 Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. 16 Τὸ αὐτὸ εἰς ἀλλήλους φρονεῖν· μὴ τὰ ὑψηλὰ φρονεῖν, ἀλλὰ πῶς ταπεινοῖς συσπατάμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. 17 Μηδενὶ κακὸν ἀντικακῶ ἀποδιδόντες. προνοεῖμεν καλὰ ἢ ἐνώπιον τοῦ Θεοῦ καὶ ἐνώπιον τοῦ ἀνθρώπου. 18 Εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες, 19 Μὴ ἑαυτὰς ἐκδικεῖν, ἀγαπήτε, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀπαποδώσω, λέγει Κύριος. 20 Εὰν οὖν πενήτῃ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τὸ γὰρ ποιῶν, ἄνθρωπος πυρὸς σωρεύσεις ἐπὶ τῇ κεφαλῇ αὐτοῦ. 21 Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

κεφ. ιγ'. Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· ὃ γὰρ ἐστίν

ness; be fervent in Spirit; serve the Lord;

12. Rejoice in Hope; be Patient in Tribulation; continue instant in Prayer;

13 Distribute to the Necessity of the Saints; be given to Hospitality.

14 Bless them who persecute you; bless and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same Mind one towards another. Mind not high things, but condescend to Men of low estate. Be not wise in your Own Conceits.

17 Render to no man Evil for Evil. Provide things Honest * in the fight of God and in the fight of Men.

18 If it be possible as much as lies in you, live peaceably with all Men.

19 Dearly beloved, avenge not your selves, but * give place unto Wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine Enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap Coals of Fire upon his Head.

21 Be not overcome of Evil, but overcome Evil with Good.

Chap. XIII. Let every Soul be subject unto the Higher Powers. For there is no Power

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but be fervent and vigorous in Spirit; serve *always*, or direct all your Actions to the Service of the Lord: 12 Rejoice in hope of future Bliss; be patient in your present Tribulation; Continue instant in Prayer; 13 Distribute to the Necessity of the Saints: be given to Hospitality. 14 Bless them which persecute you; bless and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind, or have the same Concern one towards another. Mind not high things, but condescend to Men of low Estate. Be not wise in your own Conceits. 17 Render to no Man Evil for Evil. Provide things honest, *i. e.* take Care to do what is honest in the Sight of God and in the Sight of Men. 18 If it be possible, as much as lies in you, live peaceably with all Men. 19 Dearly beloved, avenge not your selves, but give place, or leave it unto the Wrath of God, or the Magistrates, his Ministers, to avenge you: for it is written, Vengeance is mine, I will repay, saith the Lord. 20 Therefore, if thine Enemy hunger, feed him; if he thirst, give him drink; for in so doing, if thou dost not gain him to be thy Friend, thou shalt heap Coals of Fire on his Head, *i. e.* His not being wrought upon by such thy Kindness will increase the Wrath of God against him. 21 Be not overcome of Evil, *i. e.* prevailed upon by any Evil received, to retaliate, or any other way to behave thy self undecently; but overcome Evil with Good.

Chap. XIII. Let Every (*bb*) Soul, Christian as well as other, be subject unto the Higher or Supreme Powers. For there is no Power,

IV.
Rules concern-
ing Submission to,
and particularly
Non-Resistance of
the Supreme
even Power.

A N N O T A T I O N S.

† So it is read in *Alex. MS.* and *Polycarp, Clemens Alexandrinus, Vulg. Lat. Origen or Ruff.* in *Rom. &c.*

(*bb*) I think we can't have a better Comment, and one of more Authority, on *S. Paul's* Doctrine of Non-Resistance in this Place, than what we have given us by *S. Polycarp*, (who conversed with the Apostles) and which is set down in the Account of *S. Polycarp's* Martyrdom, *Num. 10.* His Words are these: *Διδοῦμεν δὲ ἀρχαῖς καὶ ἑξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις τιμὴν κατὰ τὸ προσήκον, τὴν μὴ βλάπτουσαν ἡμᾶς ἀποτίνομεν.* It is not to be doubted, but *S. Polycarp* had here respect particularly to this Place of the Epistle to the *Romans*, taking from it those Words, *ἑξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις.* Whence it follows, that *S. Polycarp* understood *S. Paul* to teach in this Place, that we should render to the Powers and Authorities ordained of God *τιμὴν κατὰ τὸ προσήκον* Due Honour, namely, *τὴν μὴ βλάπτουσαν ἡμᾶς*, such as is not hurtful to Us. For our *R. R.* and Learned *Diocesan* has given us the true Meaning of *S. Polycarp* (in adjoining this last Clause by way of Explication) by rendering this Passage thus, *ALL due Honour, such ONLY excepted as would be Hurtful to Ourselves; i. e.* hurtful (not to our Temporal or Bodily State, for *S. Polycarp* was then going to pay *Passive-Obedience* even to Death, but) to our Spiritual and Eternal Welfare, *viz.* by Denying Christ (or the like) which was what the Proconsul demanded of *S. Polycarp*. Accordingly the Learned *Dr. Cave* well renders the forecited Passage thus: *All that due Honour and Reverence, that is not prejudicial and contrary to the Precepts of Religion.*

TEXT.

TRANSLATION.

ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ † ἔ-
σαι ὑπὸ τῷ Θεῷ τεταγμέναι εἰσίν.

2 Ως ὁ ἀντὶ ἀσώμου τῇ ἐ-
ξουσίᾳ, τῇ τῷ Θεῷ ἀγαθῇ ἀνθέ-
στηκαν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς
κέρμα λήψονται· 3 Οἱ γὰρ ἄρ-
χοντες ἔκ εἰσι φόβῳ τῷ ἀγαθῷ
ἔργῳ, ἀλλὰ τῷ κακῷ. Θέλεις δὲ
μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγα-
θὸν ποίεις, καὶ ἔξεις ἑπαινον ἐξ αὐτῆς.

4 Θεὸς γὰρ Δίκαιός ἐστι σοι εἰς τὸ
ἀγαθόν· ἐὰν δὲ τὸ κακὸν ποιῇς, φο-
βῆ· ἔ γὰρ εἰκὴ τὴν μάχαιραν φο-
ρεῖ. Θεὸς γὰρ Δίκαιός ἐστιν, ἑκδι-
κος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

5 Διὸ ἀνάγκη ὑποτάσσεσθαι, καὶ
μένειν ἀπὸ τῆς ὀργῆς, ἀλλὰ καὶ ἀπὸ
τῆς συνείδησιν. 6 Διὰ τὸ γὰρ
καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ
Θεοῦ εἰσιν, εἰς αὐτὸ τὸ πρὸς καρτε-
ρουῦντες. 7 Ἀπόδοτε οὖν πᾶσι τὰς
ἐφειλάς· τῷ πόντῳ φόρον, τὸν φόρον
τῷ πότῳ, τὸ τέλος τῷ πόντῳ
φόβον, τὸν φόβον τῷ τὴν τιμῇ, τὴν
τιμῇ.

8 Μηδὲν μηδὲν ὀφείλετε, εἰ μὴ
ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν
τὸν ἕτερον, νόμον πεπλήρωκε. 9 Τὸ
γὰρ, οὐ μοιχεύσεις, οὐ φονεύσεις,
οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,
οὐκ ἐπιθυμήσεις, καὶ ἕτις ἑτέρα

but of God: *the Powers* that
be are ordain'd of God.

2 Whosoever therefore resists
the Power, resists the ordinance
of God; and they that resist,
shall receive to themselves dam-
nation.

3 For Rulers are not a Ter-
ror to a Good work, but to an
Evil. Wilt thou then not be
afraid of the Power? do that
which is Good, and thou shalt
have Praise of the same.

4 For he is the Minister of
God to thee for Good. But if
thou do that which is Evil, be
afraid; for he bears not the
Sword in vain: for he is the
Minister of God, a Revenger
to execute wrath upon him that
doth Evil.

5 Wherefore ye must needs
be subject, not only for Wrath,
but also for Conscience sake.

6 For, for this Cause pay you
tribute also: for they are God's
Ministers, attending continual-
ly upon this very thing.

7 Render therefore to All
their Dues: tribute, to whom
tribute is *due*; custom, to whom
custom, fear, to whom fear;
honour, to whom honour.

8 Owe no man any thing,
but to Love one another: for
he that Loves another, has ful-
filled the Law.

9 For this, Thou shalt not
commit Adultery, Thou shalt
not kill, Thou shalt not steal,
Thou shalt not bear false wit-
ness, Thou shalt not covet, and
if there be any other Command-

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even that of Heathen Princes or States, but what is derived of or from God: the Powers that be, are ordain'd of God. 2 Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation, viz. Punishment here from the said Power (if they fall into the Hands of the same) and also certain Punishment in the World to come, if they continue Impenitent for what they have done, in resisting the Ordinance of God, and so God himself. 3 For Rulers, according to the Nature and Design of their Offices, are not a Terror to a good Work, but to an Evil. Wilt thou then not be afraid of the Power? Do that which is Good, and thou shalt do that which in its own Nature tends to make thee have Praise of the same. 4 For by his Institution He is the Minister of God to thee for Good, i. e. for to encourage thee in doing that which is Good. But if thou do that which is Evil, be afraid; for he beareth not the Sword of Justice in vain: for as he is the Minister of God, so another part of his Office is, to be a Revenger to execute God's Wrath upon him that doth Evil. 5 Wherefore, the Ruler being the Minister of God in both the forementioned respects, ye must needs, or it is necessary for you to be subject, not only for Wrath sake, or out of Fear of the Punishment, which Disobedience may draw upon you; but also for Conscience sake, as your Subjection is a Duty required by God. 6 For, for this Cause pay you Tribute also to Rulers; viz. forasmuch as they are God's Ministers, attending continually upon this very thing, namely, the punishing and restraining the Wicked and Vicious, and countenancing and supporting the Virtuous and Good. 7 Render therefore to all Rulers their Dues: Tribute, to whom Tribute is due; Custom, to whom Custom; Fear, to whom Fear; Honour, to whom Honour.

8 Owe no Man any thing, which Justice requires you to render to him, but one thing, which you must always owe, or which you can never fully discharge so, as not to owe any longer, that is to Love one another: for this is a Duty of the highest Importance, and largest Extent, inasmuch that he that loveth another, hath in effect fulfilled the Law, that part of it which relates to ones Neighbour. 9 For this, i. e. these Commandments of the Law, Thou shalt not commit Adultery; Thou shalt not Kill; Thou shalt not Steal; Thou shalt not bear false Witness; Thou shalt not Covet; and if there be any other Commandment of the Law,

v.
The Perpetuity of our Obligation to Love and Charity, and the extensive Effect of performing the said Duty.

A N N O T A T I O N S.

† *Ekeuria* is not repeated here in *Alex.* and *Clerm.* MSS. nor in *Vulg. Lat.* and *Ethiopick* Versions, nor in *Ireneus*, &c.

TEXT.

TRANSLATION.

ἐν πολλῇ ἐν τούτῳ τῷ λόγῳ ἀνακε-
φαλαιῶται, ἐν τῷ Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτὸν. 10 Ἡ

ἀγάπη τῷ πλησίον κακὸν ἐκατεργά-
ζειται, πλήρωμα ἐν νόμῳ ἡ ἀγά-
πη. 11 Καὶ τὸ π, εἰδότες τὸν και-

ρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου
ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν
ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.

12 Ἡ νύξ προέκοιπεν, ἡ δὲ ἡ-
μέρα ἤγγικεν. Αποδώμεθα ἐν
τὰ ἔργα τῆ σκοτίας, καὶ ἐνδυσά-
μεθα τὰ ὅπλα τῆ Φωτός. 13 Ὡς

ἐν ἡμέρᾳ, εὐαχημόνως περιπα-
τήσωμεν, μὴ κῶμος καὶ μέθαις,
μὴ κοίταις καὶ ἀσελγείαις, μὴ ἐριδι
καὶ ζήλῳ. 14 Ἀλλ' ἐνδύσασθε
τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς
σαρκὸς πρόνοιαν μὴ ποιῆτε εἰς
ἐπιθυμίας.

κεφ. ιδ'. Τὸν ὃ ἀδελφεοῦντα τῇ
πίσει προσλαμβάνετε, μὴ εἰς δι-
κρίσεις διλογισμῶν. 2 Ὅς μὲν πι-
στεύει φαγεῖν πάντα, ὁ ὃ ἀδελφῶν
λάχανα ἐσθίει. 3 Ὁ ἐσθίων τὸν μὴ
ἐσθιοντα μὴ ἐξουθενείτω καὶ ὁ μὴ

ment, it is briefly comprehend-
ed in this saying, namely, thou
shalt love thy Neighbour as
thy self.

10 Love worketh no Ill to
his Neighbour: therefore Love
is the fulfilling of the Law.

11 And that, knowing the
time, that now it is high time
to awake out of Sleep: for now
is our Salvation nearer, than
when we believed.

12 The Night is far spent, the
Day is at hand. Let us there-
fore cast off the Works of
Darkness, and let us put on the
Armour of Light.

13 Let us walk honestly as
in the Day; not in rioting and
drunkenness, not in chamber-
ing and wantonness, not in
strife and envying.

14 But put ye on the Lord
Jesus Christ, and make not Pro-
vision for the Flesh, to fulfill
the Lusts thereof.

Chap. XIV. Him that is
Weak in the Faith, receive
you, but not to doubtful Dis-
putations.

2 For one believes that he
may eat all things; another
who is weak, eats Herbs.

3 Let not him that eats, set
at nought him that eats not;
ἐσθίων

PARAPHRASE.

Law relating to ones Neighbour, it is briefly comprehended in this
saying, Thou shalt love thy Neighbour as thy self. 10 He that is
acted by Love, worketh no Ill to his Neighbour; and consequently does
him all the Good he can (forasmuch as to neglect doing Good to our
Neighbour, when there is Opportunity, and we are able, is in the In-
terpretation (i) of our Saviour, to do Evil to him :) therefore Love is
the

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the Fulfilling of the Law, as to all the Commandments of the Second Table of the Law, which relates to our Neighbour; and so it is also consequentially as to the Commandments of the First Table of the Law, forasmuch as he that loves his Neighbour rightly and truly, loves him out of a Principle of Love and Duty to God; and he that truly loves God, will faithfully keep the Commandments more immediately relating to God, as well as those more immediately relating to our Neighbour.

11 And that which I have recommended here to your Practice, be the more careful to do, as knowing the time, that now it is high time to awake out of the Sleep of Sin and Ignorance: for now is the Rejection and Destruction of the Unbelieving Jews, and consequently our Salvation (whether thereby is understood the Deliverance of the Christians from the Persecution of the Unbelieving Jews, or else the coming in of the Gentiles to the Faith of the Gospel in a more illustrious manner) nearer than when we at first Believed, and became Christians; and therefore we have the greater Encouragement to Vigilance in our Duty.

12 The Night of Ignorance is far spent, the Day of the Gospel, which upon the Destruction of the Jewish State shall appear more Clear and Bright, is at hand. Let us therefore cast off all sinful Practices, which may be fitly stiled the Works of Darkness, as being usually practis'd in the Dark or Secret, and let us put on the Armour vouchsafed unto us by the help of the Light of the Gospel, in order to overcome Sin.

13 Let us walk Honestly and Decently, as it is usual for those that walk in the Day, since we have the Day-light of the Gospel; not (as Men are wont in the Night) in Rioting and Drunkenness, not in Chambering, i. e. such Lewdness as is wont to be practis'd in Chambers, and Wantonness; to which must be added also, as being Sins directly against the Duty of Love above inculcated, not in Strife and Envy: 14 But put ye on, or be ye endued with, the Grace and Sanctity of our Lord Jesus Christ, and make not Provision for the Flesh, that ye may have wherewith to fulfil the Lusts thereof.

Chap. XIV. Now to prevent Strife, and to promote the great Christian Duty of Love, it seems requisite to give the following Directions concerning the mutual Behaviour of the Strong and Weak in Faith towards one another. Him that is weak in the Faith, i. e. not fully persuaded of his Christian Liberty in the use of things indifferent, receive you into Christian Communion, and consequently into Love and Friendship, but not to doubtful Disputations, i. e. Disputations about doubtful Matters, as tending only to disturb his Conscience more. 2 For one believes that he may eat all things; another who is weak, is so scrupulous as that he eateth Herbs only. 3 Let not him that eateth all things, despise him that eats not All things, as one that does not so well understand

VI.

Motives to the Practice of the Christian Duties, from the Consideration of the Seasons, and the Nature of the Gospel.

VII.

Large Directions concerning the mutual Behaviour of the Weak and Strong in Faith.

(i) See Mark 3. 4.

(k) The

TEXT.

TRANSLATION.

ἐδίδων πὺν ἐδίδουλα μὴ κρινέτω· ὁ
Θεὸς γὰρ αὐτὸν προσελάβετο.

4 Σὺ τίς εἶ ὁ κρίνων ἀλλότριον
οἰκέτω; τῷ ἰδίῳ κυρίῳ στήκει ἢ
πίπτει· σταθῆσθαι δὲ· δυνατὸς γὰρ
ἐστὶν ὁ Θεὸς σῆσαι αὐτόν.

5 Ὅς μὲν κρίνει ἡμέραν παρ'
ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέ-
ραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πλε-
ροφореῖσθω. 6 Ὁ φρονῶν τὴν ἡ-
μέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ
φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ
φρονεῖ. καὶ ὁ ἐδίδων, Κυρίῳ ἐδίδει·
εὐχαριστᾷ γὰρ τῷ Θεῷ. Καὶ ὁ μὴ
ἐδίδων, Κυρίῳ οὐ ἐδίδει, καὶ εὐ-
χαριστᾷ τῷ Θεῷ. 7 Οὐδεὶς γὰρ
ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀ-
ποθνήσκει. 8 Ἐάν τε γὰρ ζῶ-
μεν, τῷ Κυρίῳ ζῶμεν· Ἐάν τε ἀ-
ποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσ-
κομεν· Ἐάν τε οὖν ζῶμεν, Ἐάν τε
ἀποθνήσκωμεν, τῷ Κυρίῳ ἐσμέν.
9 Εἰς τῷτο γὰρ Χριστὸς καὶ ἀπέθανε
καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν
καὶ ζώντων κυριεύσῃ. 10 Σὺ ᾧ τί
κρίνεις πὺν ἀδελφόν σου; ἢ σὺ τί
ἐξουθενεῖς πὺν ἀδελφόν σου; πάντες
γὰρ ὡρασησόμεθα τῷ βήματι
τῷ Χριστοῦ.

11 Γέγραπται γὰρ Ζῶ ἐγὼ, λέγει
κύριος ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ
πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

and let not him that eats not,
judge him that eats: for God
has received him.

4 Who art thou that judgest
another man's Servant? to his
Own master he stands or falls.
Yea, he shall be * made to stand:
for God is able to make him
stand.

5 One man esteems one day
above another; another esteems
every day alike. Let every man
be fully persuaded in his own
mind.

6 He that regards the Day
regards it unto the Lord; and
he that regards not the Day, to
the Lord he do's not regard it.
He that eats, eats to the Lord;
for he gives God thanks: and
he that eats not, to the Lord he
eats not, and gives God thanks.

7 For None of Us liveth to
himself, and None * of Us dies
to himself.

8 For whether we live, we
live unto the Lord; and whe-
ther we die, we die unto the
Lord: whether we live there-
fore or die, we are the Lords'.

9 For to this end Christ both
died and rose and revived, that
he might be Lord both of the
Dead and the Living.

10 But why dost thou judge
thy Brother? or why dost thou
set at nought thy Brother? for
we shall all stand before the
judgment-seat of Christ.

11 For it is written, As I
live, saith the Lord, Every
knee shall bow to me, & Every
tongue shall confess to God.

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stand the Christian Liberty as himself; and let not him which eateth not all things, judge him that eats, as one of no Conscience and an Ungodly Fellow: for God has received him, viz. that eats all things, into his Church or Family as his Servant. 4 Who art thou then that judgest another Man's Servant? to God his own Master he stands or falls, i.e. it is by God's Sentence alone, that he is to be quitted or condemn'd: yea he shall be made to stand, or be cleared; for God is able to make him stand, i. e. God can justly clear him, as having done nothing sinful in the Liberty he has used of eating all things. 5 Again, one Man esteems one Day above another; Another esteems every Day alike. Let every Man take care to be fully persuaded, or satisfied in his own Mind, as to the Lawfulness of what he does in this matter. 6 He that regards the Day, regards it in Obedience unto the Lord, forasmuch as he looks upon himself as still commanded by the Lord to regard it; and he that regards not the Day, in Obedience likewise to the Lord he does not regard it, forasmuch as he looks upon himself as released by the Gospel from the Obligation of observing the Jewish Festivals or Holy-days. In like manner, He that eats all sorts of things, eats not only in Compliance to the will of the Lord, but also in Gratitude thereto; for he gives God thanks for vouchsafing him such a Liberty of eating all things: and he that eats not all sorts of things, in compliance to the will of the Lord he eats not all sorts of things, and not only so, but also he gives God thanks for vouchsafing him Grace so to abstain, from what he looks upon as forbidden him. 7 For none of us Christians, according to our Profession, liveth so as to please only himself, and as if he was his own Master; and none of us likewise dies such a Death, as seems good to himself, or as if he was at his own Disposal herein. 8 For on the contrary, whether we live, we live as Servants unto the Lord Christ, and therefore live such Lives as he requires; and whether we die, we die as Servants unto the Lord, and consequently die such Deaths as he is pleased to call us to undergo: whether we live therefore or die, we are the Lord's Servants. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living. 10 Why then dost thou take upon thee to judge another who is not thy Servant, but thy Brother, or Fellow-servant? or why dost thou set at nought thy Brother? forasmuch as we shall all stand before the judgment-seat of Christ to be judged by him as our Lord and Master. 11 For it is written *Isai. 45. 23.* As I live, saith the Lord, every Knee shall bow to me as Judge, and every Tongue shall confess to

TEXT.

TRANSLATION.

12 Ἀρα οὐὶ ἕκαστος ἡμῶν περὶ
 ἑαυτοῦ λόγον δώσει τῷ Θεῷ. 13 Μη-
 κέτι οὐὶ ἀλλήλους κρινώμεθα, ἀλ-
 λά τῷ κρινάτε μάλλον, τὸ μὴ
 τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ
 σκάνδαλον. 14 Οἶδα καὶ πεί-
 πεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐ-
 δὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ
 λογιζομένῳ τι κοινὸν εἶναι, ἐκεί-
 νῳ κοινόν. 15 Εἰ δὲ διὰ βρώ-
 μα ὁ ἀδελφός σου λυπεῖται, ἔκ-
 ετι κατὰ ἀγάπην πειπατεῖς.
 Μὴ τῷ βρώματί σου ἐκείνον ἀ-
 πόλλυε, ὡς ἔχεις Χριστὸς ἀπέ-
 θανε. 16 Μὴ βλασφημεῖσθαι ἐν
 ὑμῶν τὸ ἀγαθόν. 17 Οὐ γάρ
 ἐσιν ἡ βασιλεία τοῦ Θεοῦ βρώσις
 καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
 εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁ-
 γίῳ. 18 Ὁ γὰρ ἐν ταῖς δαλεύ-
 ων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ,
 καὶ δοκιμὸς τοῖς ἀνθρώποις. 19 Ἀ-
 ρα οὐὶ τὰ τῆς εἰρήνης διώκοντες,
 καὶ τὰ τῆς οἰκοδομῆς καὶ εἰς ἀλλή-
 λους. 20 Μὴ ἕνεκεν βρώματος
 κατὰλύει τὸ ἔργον τοῦ Θεοῦ. Πάντα
 μὲν καθάρα, ἀλλὰ κακὸν τῷ ἀν-
 θρώπῳ τῷ διὰ πρόσκομματος ἐσθίου-
 τι. 21 Καλὸν τὸ μὴ φαγεῖν κρέα, μη-
 δε πιεῖν οἶνον, μηδε ἐν ᾧ ὁ ἀδελφός
 σου προσκίπῃ, ἢ σκανδαλίζῃ, ἢ
 ἀδυνατεῖ. 22 Σὺ πίστιν ἔχεις; κατὰ

12 So then every one of Us
 shall give account of Himself to
 God.

13 Let us not therefore judge
 one another any more: but
 judge this rather, that no man
 put a stumbling-block or an oc-
 casion to fall in his Brother's
 way.

14 I know and am persuad-
 ed by the Lord Jesus, that there
 is nothing Unclean of it self;
 but to him that esteems any
 thing to be Unclean, to him it
 is Unclean.

15 * If then thy Brother be
 grieved with thy meat, thou
 walkest no longer Charitably.
 Destroy not him with thy meat,
 for whom Christ died.

16 Let not then your Good
 be Evil spoken of.

17 For the Kingdom of God
 is not Meat and Drink, but
 Righteousness and Peace and
 Joy in the Holy Ghost.

18 For he that in these things
 serves Christ, is acceptable to
 God, and approved of Men.

19 Let us therefore follow
 after the things which make for
 Peace, and the things whereby
 we may edify one another.

20 For Meat destroys not the
 work of God. All things are
 * Clean; but it is Evil for that
 Man who eats with offence.

21 It is good, neither to eat
 Flesh, nor to drink Wine, nor
 any thing whereby thy Brother
 stumbles, or is offended, or is
 made weak.

22 Hast thou Faith? have it

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God his manner of Life past. 12 So then every one of us shall give account of himself unto God. 13 Let us not therefore judge one another any more; but judge this *our Duty* rather, that no Man ought by an imprudent and uncharitable use of his Christian Liberty, put a Stumbling-block, or an occasion to fall from the Faith in his Brother's way. 14 I know and am persuaded, or fully assured by the Lord Jesus, that there is nothing unclean, and so unfit to be eaten, of itself; but however to him that esteems any thing to be Unclean, to him it is the same as if it were really Unclean, and therefore is not to be eaten by him. 15 If then thy Brother be grieved, i. e. offended with thy Liberty in eating such Meat as he esteems Unclean, thou walkest no longer charitably, in using this Liberty, so as to grieve him: For Charity would suggest this Precept: Destroy not him with such thy Liberty in the Meat thou eatest, for whom Christ died. 16 Let not therefore your Liberty herein, which is justly esteem'd a Good you enjoy under the Gospel, be evil spoken of thro' your uncharitable use of the same. 17 For that, which the Gospel or Law of the Kingdom of God chiefly regards, is not our Liberty as to Meat and Drink; but Righteousness of Life, and Peace of all kind, and Joy in the Gifts and Consolation of the Holy Ghost. 18 For he that in these things serves Christ, is acceptable to God, and approved of Men discreet and judicious in the matters of our Religion, as a good Christian, notwithstanding he understands not aright his Christian Liberty. 19 Let us therefore follow after the things which make for the Peace of the Church, and the things whereby we may edify or build up one another in Christian Love and Union into one spiritual Temple in the Lord. 20 For the sake of Meat destroy not thy weak Brother, who is the work of God. All things indeed are (k) Clean in themselves; but however it is Evil for that Man, who eats any thing with offence to his Brother. 21 It is Good neither to eat Flesh, nor to drink Wine, nor to use thy Christian Liberty in any thing else, whereby thy Brother stumbleth, or is offended, or wherein he is Weak; so as either to be in danger of falling off from the Faith, or else of doing in compliance with thee, what he is not satisfied of, as to the Lawfulness of it. 22 Hast thou Faith, or a full Persuasion that all things are clean, or may be eaten without defiling the Conscience? Have it

A N N O T A T I O N S.

(k) The known Distinction of Meats among the Jews was into Clean and Unclean. Therefore καθαρός here is more properly render'd Clean than Pure, as relating to the Distinction of Meats, and answering to νόμιμος v. 14.

TEXT.

TRANSLATION.

σεαυτὸν ἔχει ἐνώπιον τῷ Θεῷ. Μακάριος ὁ μὴ κρινὼν ἑαυτὸν, ἐν ᾧ δοκιμάζει. 23 ὁ δὲ Διακρινόμενος, εἰάν Φάγη, καλακέχη, ὅτι ἐκ ἐκ πίστεως· πᾶν δὲ ἐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

Κεφ. ιε. Οφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀδυνάματα τῶν ἀδυνάτων βασάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 Ἐκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3 Καὶ γὰρ ὁ Χριστὸς ἐχ' ἑαυτῷ ἡρέσεν, ἀλλὰ καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, ἐπέπεσον ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τὴν ὑπομονῆς καὶ διὰ τὴν ὑπακλήσεως τὴν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ Θεὸς τὴν ὑπομονῆς καὶ τὴν ὑπακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, καθὰ Χριστὸν Ἰησοῦν, 6 ἵνα ἐμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεόν, καὶ πάντες τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. 7 διὸ προσλαμβάνετε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεῷ. 8 Λέγω ἡμεῖς γὰρ Ἰησοῦν Χριστὸν διέκονον γεννητῆς πεποιμένης ὑπὲρ ἀληθείας Θεῷ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. 9 τὰ δὲ ἔθνη ὑπὲρ

to thy self before God. Happy is he that condemns not himself in that thing which he allows.

23 And he that doubteth, is * condemned if he eat, because he eats not of Faith: for whatsoever is not of Faith, is Sin.

Chap. XV. We then that are Strong, ought to bear the infirmities of the weak, and not to please our selves.

2 Let every one of us please his Neighbour for his Good to Edification.

3 For even Christ pleased not himself, but as it is written, The Reproaches of them that reproached thee, fell on me.

4 For whatsoever things were written aforetime, were written for our Learning; that we thro' Patience and Comfort of the Scriptures might have Hope.

5 Now the God of Patience and * Comfort grant you to be like-minded one towards another, according to Christ Jesus;

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received * you to the Glory of God.

8 * For I say, that Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers,

9 And that the Gentiles * glo-

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it as to thy self before God, *i. e.* thou mayest guide thy self accordingly as to thy own Behaviour in private, where none but God sees thee. Happy is he that condemns not himself inwardly in doing that thing against his Conscience or with a doubtful Conscience which he openly allows and practises. 23 But he that doubteth of the Lawfulness of any Food, is self-condemn'd if he eat, because he eats not of Faith or with a full Persuasion of the Lawfulness of what he does. For whatsoever is not of Faith, *i. e.* is not done with a full Persuasion of the Lawfulness of it, is Sin to him that does it. (1) Chap. XV. We then that are Strong in Faith, *i. e.* rightly understand our Christian Liberty in the use of things indifferent ought to bear the Infirmities of the weak in Faith, and not to please our selves in things that give Offence to them. 2 Let every one of us rather please his Neighbour, in complying with such his Infirmities or Scruples, so far as is for his Good to Edification. 3 For even Christ pleased not himself, but underwent great Indignities for the Good of Mankind, as it is written, the Reproaches of them that reproached thee, fell upon me (Psal. 69. 9.) 4 For whatsoever things were written aforetime in the old Testament, were written for our Learning; that we thro' Patience, one Branch of which consists in bearing the Infirmities of the Weak, and thro' the Comfort vouchsafed us in the Promises of the Scripture might have Hope of attaining the Reward promised to such Patience. 5 Now the God of Patience and Comfort, *i. e.* God who is the Giver of Patience and Comfort, grant you to be like-minded one towards another, *i. e.* to live in Unity one with another, according to the Will of Christ Jesus; 6 that ye may with one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another into mutual Love, as Christ also received you, both Jews and Gentiles, into his Love, to the Glory of God. 8 (m) For I say, that Jesus Christ was a Minister of the Circumcision, *i. e.* was sent to make known the Gospel particularly to the Jews, for the Truth of God, namely, in order to confirm and make good the Promises made to this purpose unto the Fathers of the Jewish Nation, Abraham, Isaac, and Jacob. 9 And (n) as the Jews thus glorify God on account of his Truth, so I say also, that the Gentiles glorify

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† So Alex. Clerm. MSS. &c. Vulg. Syr. Arab. Versions, &c.

† So Alex. Clerm. &c. Ethiopick Version, &c.

(1) See Note to the three last Verses of this Epistle.

(m) For seems to be the best Reading, because the Apostle seems to give v. 8, 9. a Reason for what he had press'd them to v. 5, 6, 7.

(n) Our Translators seem to have look'd on $\alpha\iota\varsigma\ \tau\acute{o}\ \beta\epsilon\omicron\mu\epsilon\iota\tau\alpha\iota$, to have refer'd also to $\delta\epsilon\lambda\omicron\upsilon\sigma\alpha\iota\ \tau\acute{\alpha}\ \psi\acute{\alpha}\lambda\mu\alpha\tau\alpha$ whereas the Infinitive $\delta\epsilon\lambda\omicron\upsilon\sigma\alpha\iota$ seems rather to refer to $\lambda\omicron\gamma\omega$, as does $\gamma\upsilon\gamma\omega\mu\epsilon\theta\epsilon\mu$.

† This

TEXT.

TRANSLATION.

ἐλέγξ δοξάσαι τὸν Θεόν· καθὼς
 γεγραπται, Διὰ τῆτο ἐξομολογή-
 σομαί σοι ἐν ἔθνεσι, Κύριε, καὶ τῷ
 ὀνόματί σου ψαλῶ. 10 καὶ πάλιν
 λέγει, Εὐφράνθητε ἔθνη μετὰ τῷ
 λαῷ αὐτοῦ· 11 καὶ πάλιν, Αἰνεῖτε
 τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαι-
 νέσατε αὐτὸν πάντες οἱ λαοί. 12 καὶ
 πάλιν Ησαΐας λέγει, Εἴη ἡ ῥίζα τῷ
 Ἰεσοῦ, καὶ ἀνιστάμενος ἄρχεν ἐθνῶν,
 ἐπ' αὐτῷ ἔθνη ἐλπίζουσιν. 13 Ὁ
 Θεὸς δὲ ἐλπίδος πληρώσαι ὑμᾶς
 πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύ-
 ειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλ-
 πίδι, ἐν διωάμει Πνεύματος ἁγίου.

14 Πείπισμαι δὲ, ἀδελφοί μου,
 καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ
 αὐτοὶ μετοί ἐστε ἀγαθωσύνης, πε-
 πληρωμένοι πάσης γνώσεως, δυ-
 νάμενοι καὶ ἄλλους νουθετεῖν. 15 Τολ-
 μηρότερον δὲ ἔγραψα ὑμῖν, ἀ-
 δελφοί, ἀπὸ μέρους ὡς ἐπανα-
 μνηστικῶν ὑμᾶς διὰ τὴν χάριν
 τὴν δοθεῖσάν μοι ὑπὸ τῷ Θε-
 οῦ, 16 εἰς τὸ εἶναι με λειτουργ-
 γὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱε-
 ρεργουῦντα τὸ Εὐαγγέλιον τῷ Θεῷ,
 ἵνα γένη) ἡ προσφορὰ τῶν ἐθνῶν εὐ-
 πρόσδειλος, ἡγιασμένη ἐν Πνεύματι
 ἁγίῳ. 17 Ἐκὼς ἐν καύχῃσιν ἐν Χριστῷ·

rify God for *his* Mercy; as it is
 written, For this cause I will
 confess to thee among the Gen-
 tiles, and sing unto thy name:

10 And again he saith: Re-
 joice, ye Gentiles, with his
 People:

11 And again, Praise the
 Lord, all ye Gentiles; and
 laud him, all ye People.

12 And again Esaias saith,
 There shall be a Root of Jesse,
 and he that shall rise to reign
 over the Gentiles, in him shall
 the Gentiles hope.

13 Now the God of Hope
 fill you with all Joy and Peace
 in believing, that ye may ab-
 bound in hope thro' the Power
 of the Holy Ghost.

14 And I my self also am
 persuaded of you, my Brethren,
 that ye also are full of Good-
 ness, filled with all knowledge,
 able also to admonish one an-
 other.

15 Nevertheless, Brethren, I
 have written the more boldly
 unto you in some sort, as put-
 ting you in mind, because of
 the Grace that is given to me
 of God,

16 That I should be the Mi-
 nister of Jesus Christ to the
 Gentiles, ministring the Gospel
 of God, that there* might be
 an acceptable offering up of
 the Gentiles being sanctified by
 the Holy Ghost.

17 I have therefore whereof
 I may boast thro' Jesus Christ,

TEXT.

TRANSLATION.

18 οὐ γὰρ
 πληρώσω λαλεῖν τι ὧν ἔ
 κάτατο Χριστὸς δι' ἐμῶν, εἰς ὑ-
 πακοῦν ἐθνῶν λόγῳ καὶ ἔργῳ.
 19 ἐν δυνάμει σημείων καὶ τερά-

in those things which pertain
 to God.

18 For I will not dare to
 speak of any of those things,
 which Christ has not wrought
 by me, to make the Gentiles
 obedient in word and deed,

19 Thro' many Signs and

των

PARAPHRASE.

rify God for his Mercy to them; as it is written (*Psal.* 18. 49) For
 this Cause, viz. for thy Mercy, I will confess to thee, i. e. praise thee,
 among or with the Gentiles, and sing unto thy Name. 10 And again
 he, viz. David, saith, Rejoice, ye Gentiles, with his People (*Psal.*
 67. 4.) 11 And again (*Psal.* 117. 1.) Praise the Lord, All ye Gen-
 tiles; and laud him, All ye People. 12 And again *Esaïas* saith (*ch.*
 11. 1, 10.) There shall be a Root of Jesse preserved, and he that shall
 arise from that Root to reign over the Gentiles, in him shall the Gen-
 tiles hope. 13 Now the God of this Hope, i. e. the God, on whose
 Veracity our Christian Hope is founded, fill you with all Joy and Peace
 in Believing, that ye may abound in Hope, thro' the Power of the
 Holy Ghost.

The CONCLUSION.

14 And I my self also am persuaded of you, my Brethren, that ye
 also as well as others are full of Goodness, filled with all Knowledge,
 able also to admonish or instruct one another. 15 Nevertheless, Bre-
 thren, I have written the more boldly unto you in some sort, not as
 instructing you in what you knew not afore, but rather as putting you
 in mind of what you afore knew; and this I have been imboldened to
 do, because of the Grace, or Favour of the Apostleship that is given to
 me of God, 16 that I should be the Minister of Jesus Christ to the
 Gentiles, ministering or officiating in the Gospel of God, that there might
 be an acceptable offering up of the Gentiles, i. e. that the Gentiles might
 be as it were an Offering acceptable unto God, being sanctified by the
 Holy Ghost. 17 I have therefore whereof I may boast thro' Jesus
 Christ, as to the Success I have had in those things, which pertain to
 the Service of God, i. e. in converting the Gentiles. 18 For I will not
 dare to speak of any of those things, which Christ has not wrought by
 me, i. e. I shall not venture to speak of any thing, but what Christ has
 wrought by me, in order to make the Gentiles obedient to the Gospel,
 both by Word and Deed, 19 and that thro' mighty Signs and Won-
 ders

I.
 The Apostle, as
 in the Introduc-
 tion, so here a-
 gain observes to
 the Romans that
 he writ unto them
 as being the A-
 postle of the Gen-
 tiles, and also ac-
 quaints them a-
 gain of his great
 Desire to see them.

TEXT.

TRANSLATION.

των, ἐν δυνάμει Πνεύματος Θεοῦ.
 ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ
 μέχρι τῆς Ἰλλυρικῆς πεπληρωμέν-
 ναι τὸ Εὐαγγέλιον τῆς Χρυσῆς.
 20 Οὕτω δὲ φιλοτιμώμενον εὐαγ-
 γελίζεσθαι, ἕκ ὅπου ἀνομάσθη Χρυσ-
 τὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέ-
 λιον οἰκοδομῶ. 21 ἀλλὰ καθὼς
 γέγραπται, Οἷς ἕκ ἀνηγγέλη πρὸς
 αὐτῶν, ὅψονται καὶ οἱ ἕκ ἀκηκίας,
 σωθήσονται. 22 Διὸ καὶ ἐνεκοπή-
 μιν τὰ πολλὰ τῶν ἐλθεῖν πρὸς
 ὑμᾶς. 23 Νυνὶ δὲ μηκέτι τόπον
 ἔχων ἐν τοῖς κλίμασι ταῖς, ἐπιπο-
 θίαν δὲ ἔχων τῶν ἐλθεῖν πρὸς ὑμᾶς
 ἀπὸ πολλῶν ἐτῶν. 24 ὥς ἐάν
 πορεύωμαι εἰς τὴν Ἰσπανίαν,
 ἐλπίζω διαπορεύμενον θεάσασ-
 θαι ὑμᾶς, καὶ ὑφ' ὑμῶν προ-
 πεμφθῆναι ἕκ, ἐάν ὑμῶν προ-
 πον ἀπὸ μέρους ἐμπλησθῶ. 25 Νυ-
 νὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ,
 διακονῶν τοῖς ἁγίοις. 26 Εὐδόκη-
 σαν γὰρ Μακεδονία καὶ Ἀχαΐα κοι-
 νωνίαν τινα ποιήσασθαι εἰς τὰς πτω-
 χὰς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.
 27 Εὐδόκησαν γὰρ, καὶ ὀφείλεται
 αὐτῶν εἶναι. εἰ γὰρ τοῖς πνευματικοῖς

wonders, by the Power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation;

21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no longer place in these Parts, and having a great desire these many years to come to you;

24 Whensoever I take my journey into Spain, I hope to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your Company.

25 But now I go to Jerusalem to minister to the Saints.

26 For it has pleased them of Macedonia and Achaia, to make a certain Contribution for the poor Saints which are at Jerusalem.

27 It has pleased them, and their Debtors they are. For if the Gentiles have been made

αὐτῶν

ANNOTATIONS.

† This Reading is confirmed by *Alex. Clerm.* and other Antient MSS. and by *Vulg. Latin, Syriack, and Ethiopick Versions*, and the Testimonies of other Antient Writers; and seems preferable in itself to the common Reading, as to clearness of Sense.

† This

TEXT.

TRANSLATION.

αὐτῶν κοινώνησαν τὰ ἔθνη, ὁφεί-
 λησι καὶ ἐν τοῖς σαρκικοῖς λειτουργ-
 ῆσαι αὐτοῖς. 28 Τῷ οὖν ἐπι-
 τελέσας, καὶ σφραγισάμενος αὐ-
 τοῖς τὸν καρπὸν τῶν, ἀπελεύσομαι
 εἰς ὑμῶν εἰς τὴν Σπανίαν. 29 Οἶ-
 δα ὅτι, ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν

Partakers of their Spiritual
 things, their Duty is also to mi-
 nister unto them in carnal
 things.

28 When therefore I have
 performed this, and have seal-
 ed to them this Fruit, I will
 come by you into Spain.

29 And I am sure that when
 I come unto you, I shall come

πληρώ-

PARAPHRASE.

ders by the Power of the holy Spirit of God; so that from Jerusalem
 and round about unto Illyricum I have fully or effectually preached
 the Gospel of Christ. 20 Yea, so have I strived, or studiously endea-
 voured to preach the Gospel, as to do it, not where Christ was named,
i. e. not where Christianity was already planted, lest I should only build
 upon another man's foundation; 21 but I have rather preached to those,
 that never afore heard of Christ, as it is written, To whom he, *i. e.*
 Christ, was not spoken of afore, they shall see; and they that have not
 heard of him, shall understand his Gospel. 22 For which cause also I
 have been much hindred from coming unto you at Rome. 23 But
 now having no more, *i. e. not any place remaining* in these parts, where
 Christ has not been preached, and having a great desire these many years
 to come unto you; 24 whensoever I take my journey into Spain, I
 hope by God's will to see you in my journey, and to be brought on my
 way thitherward by you, if first I be somewhat filled with your Com-
 pany, *i. e. when I have for some time enjoyed your Company, and so in*
some measure satisfied my longing on that account. 25 But now I go
 unto Jerusalem, to minister to the Necessities of the Saints by carrying
 the charitable Contributions of some others to them. 26 For it has
 pleased them, *i. e. the Christians* of Macedonia and Achaia, to make a
 certain Contribution for the poor Saints or Christians, which are at
 Jerusalem. 27 It has pleased them, and verily their Debtors they are.
 For if the Gentiles have been made partakers of their (*i. e. the Jews*)
 spiritual things, *i. e. of the Blessings of the Gospel, which Gospel was*
received from Judea, and published to the World by Persons that were
Jews; their, *viz. the Gentiles* Duty is also, by way of Return, to mi-
 nister unto them, *i. e. unto the Support of the poor Jewish Converts in*
carnal or temporal things. 28 When therefore I have performed this
 charitable Office, and have sealed to them, *i. e. made sure and put into*
their Hands this Fruit both of my Labour and the Gentiles Charity, I
 will come by you into Spain. 29 And I am sure, that when I come

S

unto

TEXT.

TRANSLATION.

πληρώματι εὐλογίας τῆ Χριστοῦ ἐ-
 λείσομαι. 30 Παρακαλῶ ὃ ὑ-
 μᾶς, ἀδελφοί, διὰ τῆ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ καὶ διὰ τῆ ἀγάπης τῆ
 Πνεύματος, σωματωσάσθαι μοι ἐν
 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς
 τὸν Θεόν, 31 ἵνα ῥυθῶ ἀπὸ τῶν
 ἀπειθέων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ
 διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρέσ-
 δετος γένῃ τοῖς ἁγίοις. 32 ἵνα
 ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ δι-
 λήματος Θεοῦ, καὶ σωμαναπαύσωμαι
 ὑμῖν. 33 Ὁ δὲ Θεὸς τῆ εἰρήνης
 μὲν πάντων ὑμῶν, ἀμήν.

Κεφ. ις'. Σωίστημι δὲ ὑμῖν φοί-
 βω τὴν ἀδελφὴν ἡμῶν, ἔσαν διὰ-
 κονοῦν τῆς ἐκκλησίας τῆ ἐν Κεγχρέαις·
 2 ἵνα αὐτὴν προσδέξησθε ἐν Κυ-
 ρίῳ ἀξίως τῶν ἁγίων, καὶ ὁρᾶσθῃτε
 αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῆζῃ πρέσ-
 βυτι. Καὶ γὰρ αὕτη προσέτις
 πολλῶν ἐγεννήθη, καὶ αὐτὴ ἐμῶν.
 3 Ἀπαύσατε Πρίσκιλλαν καὶ Ἀκύ-
 λαν τὰς σινοεργὰς μου ἐν Χριστῷ Ἰη-
 σοῦ, (4 οἵτινες ὑπὲρ τῆ ψυχῆς μου
 τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς
 ἐκ ἐγὼ μόνον εὐχαριστῶ, ἀλλὰ καὶ
 πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,) 5 καὶ
 τὴν ῥαββί οἶκον αὐτῶν ἐκκλησίαν.
 Ἀπαύσατε Ἐπαινετὸν τὸν ἀγαπητὸν
 μου, ὅς ἐστιν ἀπαρχὴ τῆ Ἀσίας εἰς
 Χριστόν. 6 Ἀπαύσατε Μαριάμ, ἥτις

in the fulness of the Blessing
 of Christ.

30 Now I beseech you, Bre-
 thren, for the Lord Jesus
 Christ's sake, and for the Love
 of the Spirit, that ye strive to-
 gether with me in your prayers
 to God for me;

31 That I may be delivered
 from them that do not believe
 in Judæa, and that my Service
 which I have for Jerusalem,
 may be accepted of the Saints:

32 That I may come unto
 you with joy by the will of
 God, and may with you be re-
 freshed.

33 Now the God of Peace
 be with you all, Amen.

Chap. XVI. I commend unto
 you Phœbe our Sister, who is
 a Deaconess of the Church
 which is at Cenchrea;

2 That ye receive her in the
 Lord, as becomes Saints; and
 that ye assist her in whatsoever
 business she has need of you:
 for she has been a Succourer of
 many and of my self.

3 Salute Priscilla and Aquila
 my Fellow-labourers in Christ
 Jesus,

(4 Who have for my life laid
 down their own necks; unto
 whom not only I give thanks,
 but also all the Churches of the
 Gentiles.)

5 Likewise salute the Church
 that is in their House. Salute
 my beloved Epenetus, who is
 the First-fruits of * Asia unto
 Christ.

6 Salute Mary, who bestow-

πολλὰ

PARAPHRASE.

unto you, I shall come in the Fulness of the Blessing (o) of Christ, *i. e. with full Power of imparting unto you the Gifts of the Spirit in the most plentiful manner, and so with the most satisfactory Testimony of the Truth of my Doctrine, and consequently of you Gentiles being fully admitted to partake of the Blessings of God in Christ, without being under any Obligation to the Observance of the legal Rites.* 30 Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the sake of the Love which comes of the Spirit, that ye strive together with me in Prayers, *i. e. that ye join together with me in earnest Prayer, to God for me, viz.* 31 that I may be delivered from them that do not believe in Judea; and my Service which I have for Jerusalem, *i. e. the charitable Service I am now engaged in for the sake of the Brethren in Judea, may be accepted of the Saints or said Brethren there, so as to make them more kindly affectioned towards the Gentile Converts;* 32 that hereupon I may come unto you with the greater Joy by the Will of God, and may with you be refreshed a while. 33 Now the God of Peace be with you all, Amen.

Chap. XVI. I commend unto you Phœbe our Sister in the Faith, who is a Deaconess of the Church which is at Cenchrea; 2 that ye receive her kindly in the Lord, *i. e. for the Lord's sake, as becomes Saints, i. e. Christians;* and that ye assist her in whatsoever Business she has need of you: for she has been a Succourer of many, and of my self in particular. 3 Salute Priscilla and Aquila, my Fellow-labourers in the Gospel of Christ Jesus, (4 who have for my Life been ready to have laid down their own Necks; unto whom therefore not only I give thanks, but also all the Churches of the Gentiles, for such their great Kindness to me the Apostle of the Gentiles. (5 Likewise salute the Church that is in their House, *i. e. all their Christian Family.* Salute my well beloved Epenetus, who is the First-fruits of Asia unto Christ, *i. e. who was first converted unto the Faith in that part of Asia Minor, which was more properly called Asia.* 6 Salute Mary, who bestowed much

II.
He sends Salutations to several, and recommends Others to them at Rome.

ANNOTATIONS.

† This Reading is confirm'd by *Alex. Clerm.* and other Antient MSS. *Vulg. Latin,* and *Ethiopick* Versions, by *Ambrose, Jerom, Origen, &c.* and that the Common Reading can't be True, seems plain from 1 Cor. 16. 15. where it is said of the House of *Stephanas*, that it was the First-fruits of *Achaia*; from whence *Achaia* seems to have been put here by some unskillful Hand.

(o) The Apostle seems here to refer to what he said *ch. 1. v. 11.* and in both Places to use the same sort of Argument he uses *Gal. 3. 2.*

TEXT.

TRANSLATION.

πολλὰ ἐκοπίασεν εἰς ἡμᾶς, 7 Ἀσπάσαδε Ἀνδρόνικον καὶ Ἰκνίαν τὰς συγγενεῖς μου, καὶ σιναίχμαλῶτας μου, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς Ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγονόασιν ἐν Χριστῷ. 8 Ἀπάσαδε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. 9 Ἀσπάσαδε Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου. 10 Ἀπάσαδε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. Ἀπάσαδε τὰς ἐκ τοῦ Ἀριστοβούλου. 11 Ἀπάσαδε Ἡροδιᾶνα τὸν συγγενῆ μου. Ἀπάσαδε τὰς ἐκ τοῦ Ναρκίσσου, τὰς ἔντας ἐν Κυρίῳ. 12 Ἀπάσαδε Τρυφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ἀπάσαδε Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. 13 Ἀπάσαδε Ρῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτῆς καὶ ἐμοῦ. 14 Ἀπάσαδε Ἀσύγκρητον, Φλέγοντα, Ἑρμᾶν, Παύροβαν, Ἑρμῆν, καὶ τὰς σὺν αὐτοῖς ἀδελφάς. 15 Ἀπάσαδε Φιλόλογον, καὶ Ἰαλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτῆς καὶ Ὀλυμπᾶν, καὶ τὰς σὺν αὐτοῖς πάντας ἀγίους. 16 Ἀπάσαδε ἀλλήλους ἐν φιλήματι ἀγίῳ. Ἀπάξονται ὑμεῖς αἱ ἐκκλησίαι τῶν Χριστῶν.

17 Παρακαλῶ ὑμᾶς, ἀδελφοί, σκοπεῖν τὰς τὰς διχοστασίας, καὶ τὰ σκάνδαλα, ὥστε τὴν διδαχὴν τοῦ ὑμεῖς

ed much labour on us.

7 Salute Andronicus and Junia my Kinsfolk and my Fellow-prisoners, who are of Note among the Apostles, and who were in Christ before Me.

8 Salute Amplias my beloved in the Lord.

9 Salute Urban our Fellow-labourer in Christ, and Stachys my Beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

11 Salute Herodion my Kinsman. Salute them that be of the household of Narcissus, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, who laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his Mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren who are with them.

15 Salute Philologus, and Julia, Nereus and his Sister, and all the Saints who are with them.

16 Salute one another with an Holy Kiss. The Churches of Christ salute you.

17 Now I beseech you, Brethren, mark them who cause Divisions and Offences, contrary to the Doctrine which ye

ἐμάθετε,

TEXT.

TRANSLATION.

ἐμάθετε, ποιῶντας, καὶ ἐκκλίνει ἀπ' αὐτῶν. 18 Οἱ γὰρ τοῖσι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ διαλέουσιν, ἀλλὰ τῇ αὐτῶν κοιλίᾳ· καὶ διὰ τὴν χρηστολογίαν καὶ εὐλογίαν ἐξαπαλῶσι τὰς καρδίας

have learned; and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own Belly: and by good Words and fair Speeches deceive the Hearts of the Simple.

τῶν

PARAPHRASE.

much labour on us, *i. e.* who took great Care of us. 7 Salute Andronicus and Junia my Kinsmen or Countrymen, and my Fellow Prisoners, who are of Note among the Apostles, who also were in Christ, *i. e.* were converted to Christianity before me. 8 Salute Amplias my beloved in the Lord. 9 Salute Urban our Fellow-labourer in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ, *i. e.* who hath given Proof of the Sincerity of his Faith. Salute them, *viz.* Christians, which are of Aristobulus household. 11 Salute Herodion my Kinsman or Countryman. Salute them that be of the Household of Narcissus, *viz.* those which are in the Lord, *i. e.* Christians. 12 Salute Tryphena and Tryphosa, who labour in the Lord, *i. e.* shew great Kindness in taking care of the Ministers of Christ. Salute the beloved Persis, who laboured much in the Lord, or shewed extraordinary Kindness in the forementioned respect. 13 Salute Rufus chosen in the Lord, *i. e.* who was after some extraordinary manner converted to Christianity, or else who is a choice, singular Person as to his Conduct in respect to the Gospel, and his Mother and, who for her motherly Affection to me may be also stiled mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren which are with them. 15 Salute Philologus, and Julia, Nereus and his Sister, and Olympias, and all the Saints, or Christians which are with them. 16 Salute one another with an holy Kiss, *i. e.* with the Kiss of Charity, so called as being a Token of the holy or religious Love and Charity between Christians. The Churches of Christ salute you.

17 Now I beseech you, Brethren, as to salute those that behave themselves as become Christians, so to mark them who cause Divisions and Offences, contrary to the Doctrine of the Gospel which ye have learn'd, and to avoid them. 18 For they that are such, serve not the Lord Jesus Christ, but only their own worldly Ease and Advantage, particularly that they may indulge their Belly by Eating and Drinking well; and by good or kind Words and fair Speeches deceive the Hearts of the Simple, *i. e.* plain well meaning Persons. 19 I press this

III.
He earnestly exhorteth them to avoid such as caused Divisions among them.

upon

TEXT.

TRANSLATION.

τῷ ἀπάκων. 19 Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. χαίρω ἔν τῷ ἐφ' ὑμῖν. θέλω δὲ ὑμᾶς σοφὸς μὲν εἶναι εἰς τὸν ἀγαθόν, ἀκεραῖς ᾧ εἰς τὸν κακόν. 20 Ὁ ᾧ Θεὸς τῆ εἰρήνης σωτρεύει τὸν Σατανᾶν ὑπὸ τῆς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ μετ' ὑμῶν.

21 Ἀσπάζον ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λέκιος, καὶ Ιάσων, καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γραψας τὴν ἐπιστολήν, ἐν Κυρίῳ. 23 Ἀσπάζεσθαι ὑμᾶς Γάιος ὁ ξένος μου, καὶ τῆ ἐκκλησίας ὅλης. Ἀσπάζεσθαι ὑμᾶς Ερραστὸν ὁ οἰκονόμος τῆ πόλεως, καὶ Κάρτυν ὁ ἀδελφός. 24 Ἡ χάρις τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ μετ' πάντων ὑμῶν, Ἀμήν.

25 Τῷ ᾧ δυναμένῳ ὑμᾶς σημεῖται κατὰ τὸ Εὐαγγέλιόν μου, (καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ δόξαν ἀκαλύπτειν μυστήρια χρόνοις αἰωνίοις σεσιγημένα, 26 φανερωθέντα ᾧ νῦν, διὰ τὰ γραφῶν προφητικῶν.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is Good, and simple concerning Evil.

20 And the God of Peace shall bruise Satan under your Feet shortly. The Grace of our Lord Jesus Christ be with you.

21 Timothy my Fellow-labourer, and Lucius, and Jason, and Sosipater, my Kinsmen salute you.

22 I Tertius, who wrote this Epistle, salute you in the Lord.

23 Gaius my Host, and the Host of all the Church, salutes you. Erastus the Chamberlain of the City salutes you, and Quartus a Brother.

24 The Grace of our Lord Jesus Christ be with you All, Amen.

25 Now to him that is able to stablish you according to my Gospel (* even the Preaching of Jesus Christ according to the Revelation of the Mystery, which was kept secret since the World began,

26 But now is made manifest, and by the Scriptures of the

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ANNOTATIONS.

(p) It is observable, that these three last Verses are immediately connected to the last Verse of ch. 14. not only in the *Alexandrian* and several other old MSS. but also in the Commentaries of *Chrysostom*, *Theodoret*, *Theophylact*, *Oecumenius*, and other Antient Writers. It can't be reasonably thought, that these Verses were removed from the end of the Epistle hither, designedly and contrary to the Authority of all Copies. For to what Purpose should such an Alteration be made. And it is as absurd to suppose such a Change to happen undesignedly and merely by Inadvertency. It is therefore the Opinion of Learned Men,

P A R A P H R A S E.

upon you the rather, that you may continue to be remarkable for your good Behaviour, as you are for your first receiving the Gospel. For the Readiness of your Obedience to the Faith is come abroad unto all Men, *i. e.* is talk'd of all over the Roman Empire. I am glad therefore of such your ready Obedience on your behalf: but yet I would have you not led by every one as to the Obedience required of you, but to be wise unto the discerning and steadily following that which is Good, and simple concerning Evil, *i. e.* Plain and Harmless, without designing any Ill to others. 20 And the God of Peace shall bruise Satan under your Feet shortly, *i. e.* shall shortly defeat the Designs of Satan against your Church, and shall rid you of his Instruments, that would seduce and divide you. The Grace of our Lord Jesus Christ be with you, Amen.

21 Timothy my Fellow-labourer in the Gospel, and Lucius, and Jason, and Sosipater my Kinsmen or Countrymen, salute you. 22 I Tertius, who wrote this Epistle from the mouth of the Apostle Paul dictating it to me, salute you in the Lord. 23 Gaius mine Host, and the Host of the whole Church at Corinth, whence this Epistle was wrote, salutes you. Erastus the Chamberlain of the City Corinth, salutes you, and Quartus a Brother Christian. 24 The Grace of our Lord Jesus Christ be with you all, Amen.

25 (p) Now to him that is able to stablish you, or keep you steady in the Doctrine that is according to my Gospel (even the Preaching of Jesus Christ, as Him, by Faith in whom Gentile as well as Jew is to be saved, this my Preaching being according to the Revelation of the Mystery, which was kept secret or unexplain'd since the World began, 36 but now is made manifest or explain'd, and by means of the Scriptures

IV.
Salutations of
those with Paul,
to them at Rome.

V.
The Apostle
commends them
at Rome, to the
Grace of God.

A N N O T A T I O N S.

that the Apostle did at first design to have ended this Epistle at the end of ch. 14. and so there put these three Verses by way of Conclusion; but that afterwards the Apostle thought good to add some further Directions concerning the same Argument treated of ch. 14. and also to take Notice of other Particulars, which make up ch. 15, and 16. to the end of v. 20. Where he seems to have intended again to put an end to this Epistle; but afterwards he and his Amanuensis Tertius added what follows to the end of v. 24. Now the Three Verses we are speaking of, and which seem designed to have closed the Epistle at the end of ch. 14. being got a great distance from the end, and so standing in an improper Place by reason of the Appendix or Additions afore specified, therefore seem to have been removed from the Place where they first stood, and to have been put at the very close of the Epistle, suitably to the First Design, either by the Direction and Authority of the Church, or by the Transcribers or Copiers in After-Ages.

TEXT.

TRANSLATION.

κατ' ἐπιταγὴν τῷ αἰωνίῳ Θεῷ, εἰς
ὑπακοὴν πίστεως εἰς πάντα τὰ
ἔθνη γνωρισθέντος.) 27 Μόνῳ σο-
φῷ Θεῷ Διὰ Ἰησοῦ Χριστοῦ ἡ δόξα
εἰς τὰς αἰῶνας, Ἀμήν.

Πρὸς Ῥωμαίους ἐγγράφη, ἀπὸ Κο-
ρίνθου Διὰ φοίτης τῆς διακόνου τῆς
ἐν Κεγχρεαῖς ἐκκλησίας.

Prophets according to the com-
mandment of the Everlasting
God, made known to all the
Gentiles for the Obedience of
Faith.)

27 To the only wise God be
Glory thro' Jesus Christ for e-
ver, Amen.

Written to the Romans from
Corinth, and sent by Phæbe
Deaconess of the Church of
Cenchrea.

P A R A P H R A S E.

tures of the Prophets, according to the Commandment of the everlasting God, made known to all the Gentiles, *in order for to bring them to the Obedience of Faith or the Gospel.*) 27 To God only Wife *essentially or from himself*, be Glory thro' Jesus Christ for ever, Amen.

Written to the Romans from Corinth, and sent by Phœbe Deacons of the Church at Cenchrea, *the Port of Corinth.*

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SYNOPSIS.

S Y N O P S I S.

I. The Introduction, wherein S. Paul briefly acquaints the Romans, with the Greatness of his Apostolical Authority; the Greatness of Our Bl. Saviour, whose Apostle he was; the Nature of the Gospel which he preached; the Ground of his Writing to them, as being in a more special manner the Apostle of the Gentiles; and lastly, His great Desire to come unto them, Chap. I. 1--16.

The Apostle largely proves the Truth of the Doctrine itself by shewing that

II. The main Subject of the Epistle, viz. Justification by Faith or the Gospel: in handling of which

The Apostle treats of several Particulars, relating to the Doctrine of Justification by Faith, viz.

Justification by Faith, as it is Revealed by the Gospel, so it is Witness'd by the Law and the Prophets, Chap. I. 16--18. and Ch. III. 21, 22. The Gentiles stand in need of Justification by Faith, as being Great Sinners against the Law of Nature, Ch. I. 19. to the end.

The Jews stand also in need of Justification by Faith; as being great Sinners against the Law of Moses, Ch. II. and Ch. III. 9--19.

Abraham himself was Justified by Faith, and the Promise of eternal Life was made to him and his spiritual Seed, not thro' the Law, but thro' Faith, Ch. IV.

The Jews, by the coming of the Law, stand in need of greater Grace as to Justification, than the Gentiles, Ch. V. 20. to the end. The Law gave only the Knowledge of Sin, Ch. III. 20. not Grace or Power to overcome Sin, Ch. VI. 14. and Ch. VII. 5. to the end. For which Reason it was abrogated, Ch. VII. 1--6.

The Gospel is the Law of the Spirit of Life in Christ Jesus, by which alone we are enabled to live righteously, and therefore Justification is attainable by it alone; because it is attainable only by such as live Righteously, Ch. VIII.

That, according to the Doctrine of Justification by Faith, the Jew hath no Advantage over the Gentile, Ch. III. 1--14.

He solves, or shews the Invalidity of several Objections to his Doctrine viz.

That God is unjust in punishing or casting off the Unbelieving Jews, Ch. III. 5--7. and Ch. IX. to the end, and Ch. X.

That the Doctrine of Justification by Faith, or of the Gospel, encourages Sin, Ch. III. 8. and Ch. VI. That the Gospel makes void the Law, Ch. III. 31.

That the Law, according to S. Paul's account of it, is the Cause of Sin and Death, Ch. VII. 7--14.

He shews that the Jews now under the Gospel have no reason to boast over the Gentiles, either on account of the Law, or of God himself, Ch. III. 27--30. Ch. V. 1--11. And on the other hand he shews also, that the Gentile Converts ought not to boast over the Unconverted Jews, Ch. XI.

He most solemnly assures the Jews, that He hath the greatest Affection and Concern for their Spiritual Welfare, and so intimates that nothing he taught proceeded out of any Unkindness to them, and consequently that they had no just Ground for their Spleen against Him, Ch. IX. 1--5. and Ch. X. 1. and 14--17.

III. Instructions concerning Christian Behaviour. 1. To live Holy Lives. 2. To consider themselves not as single Persons, but Fellow-Members of Christ's Body or the Church. 3. Concerning Christian Love and Charity. 4. Concerning Submission to, and Non-resistance of the Supreme Power. 5. Concerning the mutual Behaviour of the Weak and Strong in Faith, Ch. XII, XIII, XIV, XV. 1--13.

IV. The Conclusion, wherein S. Paul reminds them that He writ to them as being the Apostle of the Gentiles, and that he greatly desired and fully purposed to come unto them; salutes several at Rome in his own Name, and in the Name of those that were with him; exhorts them to avoid such as caused Divisions among them; and lastly, recommends them to the Grace of God, Ch. XV. 14. to the end, Ch. XVI.

F I N I S.

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